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HIPPOLYTUS: A MARTYR OF THE THIRD CENTURY.

CHEVALIER BUNSEN, the ambassador from the Prussian Court to our own, who is a learned theologian deeply read in Ecclesiastical History, has recently published four volumes entitled, "Hippolytus and his Age." Respecting Hippolytus very little is generally known, though Eusebius, Jerome, and other ancient writers, mention the titles of several of his works. Mosheim, in his chapter on the ministers of the church in the third century, says, "Hippolytus, whose history is much involved in darkness, is also esteemed among the most celebrated authors and martyrs of this age; but those writings which at present bear his name are justly looked upon by many as either extremely corrupted, or entirely spurious." Lardner, however, whose investigation of the whole subject was conducted with his accustomed diligence, avowed his opinion to be, that "though scarce any of them are sincere and uncorrupted, there are few of which some good use may not be made by a man of candour and judgment."

In the preface to Bunsen's volumes,

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he gives the following account of circumstances which led to their appearance:—

"Some months ago a curious problem was presented to the Christian world, by the publication of an important work, long lost, treating on the primitive doctrinal history of the Church.* The book is evidently authentic, and was written under Alexander Severus, or about the year 225 of our era. I believe it can be proved, by unanswerable arguments, that its author is not Origen, but an illustrious and influential member of the Church of Rome itself, in short, no less a personage than St. Hippolytus. This circumstance does not diminish, but enhances, the value of this recovered relic of antiquity. For Hippolytus, as a disciple of Irenæus, and being about twenty years older than Origen, must have enjoyed, on many important points, still more than

* *Ὁριγένους Φιλοσοφούμενα ἢ κατὰ πασῶν αἱρέσεων ἔλεγχος.* "Origenis Philosophumena sive omnium hæresium refutatio. E codice Parisino nunc primum ed. Emmanuel Miller." Oxonii e Typographeo Academico, 1851.

he, the living tradition of the Apostolic age: his name and character are not involved in any reproach or suspicion of heresy, as those of the great Alexandrian doctor unfortunately are: and further, as a member of the Roman presbytery, he could speak with the highest authority on the affairs of the Church of Rome. Through his master Irenæus, the Apostle of the Gauls, and disciple of Polycarp of Ephesus who had caught the words of the Apostle of Love from St. John's own lips, Hippolytus received the traditions and doctrine of the Apostolic age from an unsuspected source, while, as a Roman, he recollects, and describes from his personal knowledge, the secret history of the Church of Rome under Commodus. In his riper years, he had witnessed successively the important administration of two Roman bishops: the one, Zephyrinus, who succeeded Victor, cotemporary of Irenæus; the other, Callistus, who occupied the see of Rome during a great crisis of that Church in doctrine and discipline, and whose life and character are here for the first time disclosed."

Five Letters to Archdeacon Hare follow, on the Authorship, Contents, and Bearing of the work lately published as "Origen's *Philosophumena*, or Refutation of all Heresies," in which the writer says:—

"And is there not something striking and congenial to the character of the year 1851, in the history of the discovery? A French scholar and statesman of high merit, M. Villemain, sent a Greek to Mount Athos to look out for new treasures in the domain of Greek literature. The fruits of this mission were deposited, in 1842, in the great national library, already possessed of so many treasures. Among them was a manuscript of no great antiquity, written in the fourteenth century, not on parchment, but on cotton paper; and it was registered as a book 'On all

Heresies,' without any indication of its author or age. The modern date of the manuscript, its anonymousness, and probably, above all, this awful title, deterred the scrutinising eyes of the learned of all nations who glanced over it. It fell to the lot of a distinguished Greek scholar and writer on literature, a functionary of that great institution, M. Emmanuel Miller, to bring forward the hidden treasure. He was first struck by some precious fragments of Pindar, and of an unknown lyric poet, quoted by the anonymous writer: he transcribed and communicated them, in 1846, to his literary friends in Germany, who, highly appreciating their value, restored the text, and urged him to publish the whole work.

"It appears that during this time M. Miller had looked deeper into the book itself: for in 1850 he offered it to the University Press at Oxford as a work of undoubted authenticity, and as a lost treatise of Origen 'Against all the Heresies.' The learned men presiding over that noble institution determined to print, and have just published it, thus giving the sanction of their authority, if not to the authorship, at least to the genuineness of the work. They have done in this case what they did for Wyttenbach's 'Plutarch,' for Creuzer's 'Plotinus,' and for Bekker's 'Greek Orators.' And they deserve the more credit for their liberality in the present case, since the name of Origen is almost branded in the opinion of all who have never read his works, who, I am afraid, are the majority even in learned bodies. Am I not right, therefore, in saying that the publication of this work is congenial to the character of 1851, by showing the good results of international communication and friendly co-operation? The book was discovered by a Greek sent from Paris, and has been most creditably edited by a French scholar, and very liberally printed by

an English university press. The publication has been accomplished by a combination of different nations, and could scarcely at this time have been brought about otherwise.

"I could not help dwelling for a moment on those circumstances, before entering on the real object of these letters, which I will now do without further preface, after stating how I have become acquainted with the work in question.

"Dr. Tregelles, to whom I hope we shall soon be indebted for the most authentic Greek text of the New Testament, informed me last week of the appearance of the work, and gladdened my heart by his account of the warmth with which the almost centenary veteran among living authors on the early monuments of Christianity, the venerable Dr. Routh, had immediately studied the book, and acknowledged its importance. I procured a copy in consequence, and perused it as soon as I could; and I have already arrived at conclusions, which seem to me so evident, that I feel no hesitation in expressing them to you at once.

"I maintain:—

"*First*, that the work before us is genuine, but not by Origen.

"*Secondly*, that it is the work of Hippolytus, a person much celebrated, but very little known.

"*Thirdly*, that this celebrated father and martyr, Hippolytus, was a presbyter of the Church of Rome, and bishop of the harbour of Rome, *Portus*, but neither an Arab, nor an Arabian bishop, as a Frenchman imagined he might, and Cave said he must, have been.

"*Fourthly*, that this book is full of valuable authentic extracts from lost writers."

After adducing much forcible argument in support of these propositions, the author adds:—

"It requires a special knowledge of the confusion which began in the latter part of the seventeenth century, and of the ignorance which prevails in many places at present respecting the earliest history of Episcopacy, and of the Church of Rome in particular, to understand how there can be anything surprising in the circumstance, that a Roman clergyman under Severus and Alexander could be called a presbyter, as a member of the clergy of the city of Rome, and could at the same time have the charge of the Church at Portus, for which there was no other title than the old one of bishop. For such was the title of every man who 'presided over the congregation' in any city,—at Ostia, at Tusculum, in the other suburban cities. And what is rather curious, they have bishops now, as members of the presbytery of the city of Rome, with the body of certain presbyters and deacons of which they form the governing clerical board of the Church of Rome. The relation of those suburban bishops to the bishop of Rome must, in a certain degree, have been analogous to that which, in later times, existed between the suffragan bishops and the metropolitan; but we know nothing whatever of the particulars. That a town like Portus must have had its own bishop, cannot of course be doubted, as even much smaller towns had their bishop: their city was called their diocese, or their *parœcia*, and the members of their congregation or church, their *plebs*; from which word, in later times, was derived the Italian word *pievano*, or parish priest. But in those times there existed no *parœcia* in the sense of *parishes*, which is a corruption of that word. There can therefore be no difficulty on this point; and he who wishes to know more of it need only read his Bingham, and the authorities there collected. The city of Rome made an exception as to parishes: for, as it was

not thought convenient to have two bishops in the same town (although Linus and Cletus had been co-bishops, according to the best authorities), there were fixed local centres from the earliest times for the Christian work and administration; and I have proved elsewhere that they were connected with the Regionarian divisions of the city. After Constantine these divisions had their churches, called *Tituli* or *Cardines*: from which latter term the title *Cardinalis* for a parish priest is derived, a word which we know from the time of Gregory the First, about 600. That these primitive parish priests formed the governing clerical body of Rome, together with the Regionarian deacons, established for the service of the Christian poor and widows, is generally acknowledged: and there can scarcely be a doubt that the suburban bishops were connected with that body as assistants of the metropolitan."

"As to the age of Hippolytus, there are one uniform tradition and one uniform testimony. He is reported to have lived under bishop Zephyrinus and Alexander Severus, at the beginning of the third century: his statue confirms this; and in the ten books which we have examined, he calls 'his own time' the period from the end of Victor till after Callistus' death (ix. 1). This book was evidently written after Callistus' death, which took place in 222, and therefore in the first year of Alexander Severus. In this book he quotes several other writings of his; he speaks of long and renewed researches; he appears during that whole period as a man of weight in the presbytery. All these circumstances, as well as the distance from Victor's death (198, the sixth year of Septimius Severus) to that of Callistus (about 222), which he speaks of as a cotemporary, prove that our book was written by an old man. The time of Commodus (188 to 192) is fami-

liar to him, with all particulars of the palace and of the presbytery.

"It remains to be examined, when and where he suffered martyrdom. The chroniclers who mention his martyrdom place it under Alexander Severus. This, speaking literally, must be erroneous; for the Christians were singularly favoured and prosperous under that emperor. But in the very year of the death of Alexander Severus (235), the persecution of Maximin the Thracian began; and the authentic lists of bishops of the Church of Rome, written under Liberius, state that, under the consuls of that year, Severus and Quintianus, bishop Pontianus and 'Hippolytus the presbyter' were 'transported to Sardinia, the unwholesome island.'

"It is scarcely doubtful that this presbyter is our celebrated author. For, as we have seen, every one of the six or seven suburban bishops was member of the presbytery of the Church of Rome, and therefore, in a very succinct, summary list, such as that catalogue is, might be called a presbyter. Besides, after Maximin's persecution, there is none before that of Decius in 250, in which nobody says that Hippolytus suffered; nor do any of his writings point to the time after Alexander Severus. We may therefore set it down as a well attested fact, that Hippolytus suffered martyrdom under Maximin, in the first year of his reign, 236 of our era, or at all events before its close in 238. It is not surprising that we hear no further particulars about Hippolytus, if he died in that persecution: for we have scarcely any details about it." . . .

"Hippolytus was far the most gifted and the most diligent inquirer in the Western Church of his time. A worthy disciple of Irenæus, he surpassed the Apostle of the Gauls in method and in knowledge, and did much to diffuse through the Western Church that light

which the Greek Irenæus had kindled in the unphilosophical West. I am inclined to believe that the influence of Hippolytus in this respect was very great. His having been a Roman by birth, or at least from his youth up a member of the Roman Church, contributed much to this influence. Rome was, and continued, not only the mistress of the world, but also the centre of communication between the East and the West. Every aspiring talent in the Church, every new doctrine striving after notoriety, thronged to Rome. Christian Rome preserved the instinctive talent for government and order, as well as the inferiority in science and in intellectuality, which are peculiar to the Roman mind compared with the Greek. The education of Hippolytus, under Irenæus, brought him into contact with the Greek mind: he may even have known Origen; and he had certainly read Clemens of Alexandria, although it is a fable, whether invented or picked up somewhere by Cave, that he was his disciple. His residence at Portus, then the harbour of the civilized world, and rendered like Alexandria agreeable to the visitors by temples erected for all foreign religions and forms of worship, must, with such preparations and such talents and zeal, have contributed as much to increase his knowledge as his influence. He there became the "Bishop of the Nations," as he was, most probably, called in his lifetime. For that this title is mentioned by Photius as given to Caius the presbyter, is, as we have seen, only a consequence of his having taken Caius to be the author of the treatise about the "Cause of the Universe." What he knew was, that this author was made a bishop of the Gentiles. Consequently, this was a title given to Hippolytus. As to the extent of his reading and study, it is certainly far beyond that of a tho-

roughbred native Roman. His knowledge extended to mathematics, physical science, and astronomy. He inquired into physical problems and mechanical contrivances, to discover and unmask the gabblers and jugglers of the age. His knowledge of Greek literature and philosophy was far greater than that of Irenæus, or of any of his Western contemporaries, the African Tertullian not excepted. In short, Hippolytus followed up at Rome the Alexandrian doctrine and position of Pantæus and Clemens, and was the predecessor of Origen, whom he certainly did not equal in learning, depth, and speculative power, any more than in his somewhat Oriental eccentricity. There is one peculiar feature in Hippolytus which we must not overlook, if we wish to understand the place he occupied in his age. He was the first preacher of note whom the church of Rome ever produced. There were no homilies by a bishop of the church of Rome known before those of Leo the Great, who mounted the episcopal cathedra in the year 440. This is a curious, but indisputable fact. Clemens, the only learned Roman bishop of the old time, wrote an epistle, but no homily: which perhaps was the reason why so many homilies were forged under his name."

"His life, as well as his writings, shows a man of stronger feelings than Origen had, but, like him, honest, and a man of rigorous morals. He lived a laborious life for his fellow creatures, both as a student and teacher, and as a practical man. He became a martyr for his faith, and possibly for his honesty; and, dying for his faith, he died for the religion of the spirit, and for the liberty of conscience, and the future freedom of mankind. For that was the great struggle of those times. Peace be with his memory, and honour to his virtue and piety!"

BAPTISM, AS PRACTISED BY HIPPOLYTUS AND HIS CONTEMPORARIES.

LONG before the age of Hippolytus, the mystery of iniquity had begun to work. Additions were soon made to the simple institutions of Christ, and attempts to improve the apostolic arrangements in his churches became general. Evidence of the early introduction of an unscriptural practice should not therefore lead to its adoption; and we are bound to reject as worse than worthless all those deviations from the original manner of attending to divine ordinances which were intended to render them more significant and impressive. It is, however, pleasing to receive the testimony of such a man as Chevalier Bunsen, that with all his research he has not been able to discover any trace of the baptism of mere infants so early as the beginning of the third century, or any other mode of administering the ordinance than the immersion of the body in water. He is himself a pædobaptist, and he thinks that it is "*wise to retain pædobaptism*;" yet he speaks in the following terms respecting Hippolytus.

"As to the sacraments, he had not the slightest idea of the juxtaposition of baptism and communion, as connected by the sacramental character, otherwise than as both are the first among the sacred acts of the church and signs of her life. Magic infant baptism, or the doctrine that the effects ascribed by the apostles to the solemn profession of the faith in the Father, Son, and Spirit, and to its external seal by the Jewish rite of immersion, were to follow the baptism of infants, was still more foreign to his Christianity. He scarcely knew pædobaptism at all: his baptismal sermon, although highly mystical, contemplates exclusively the baptism of

adult catechumens: not even is allusion made to any other.

"At all events, therefore, Hippolytus could not have subscribed the formula of the *Catechismus Romanus*, or any one like it. And as to certain Anglican views of baptism, which are now to be made by some the badge of communion with Christ, and are praised as the bulwark of the Church of England, so little would Hippolytus acknowledge them as apostolic doctrine and practice, that it would be difficult for him even to understand the arguments opposed to them, so far as they too rest generally on the view that pædobaptism is of apostolic use, and that protestants must defend it as scriptural. If he were to be excommunicated for such an opinion by Romanizing priests, he might point to the penultimate chapter of the "*Pensées*" of Pascal, which speaks honestly, although timidly, the language of the ancient church, and goes almost so far as to say that infant baptism, without a subsequent act of pledge (the Lutheran confirmation), would scarcely constitute a valid baptism."

The author subsequently enlarges on the subject and explains the ancient practice thus:—

"The church adhered rigidly to the principle, as constituting the true purport of the baptism ordained by Christ, that no one can be a member of the communion of saints, but by his own free act and deed, his own solemn vow made in presence of the church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son, and the Holy Ghost. It understood

baptism, therefore, in the exact sense of the first Epistle of St. Peter (iii. 21), not as being a mere bodily purification, but as a vow made to God with a good conscience, through faith in Jesus Christ. This vow was preceded by a confession of Christian faith, made in the face of the church, in which the catechumen expressed that faith in Christ and in the sufficiency of the salvation offered by Him. It was a vow to live for the time to come to God and for his neighbour, not to the world and for self; a vow of faith in his becoming a child of God through the communion with his only begotten Son in the Holy Ghost; a vow of the most solemn kind, for life and for death. The keeping of this pledge was the condition of continuance in the church: its infringement entailed repentance or excommunication. All church discipline was based upon this voluntary pledge, and the responsibility thereby self-imposed. But how could such a vow be received without examination? How could such examination be passed without instruction and observation?

"As a general rule, the ancient church fixed three years for this preparation, supposing the candidate, whether heathen or Jew, to be competent to receive it. With Christian children the condition was the same, except that the term of probation was curtailed according to circumstances. Pædobaptism, in the more modern sense, meaning thereby baptism of new-born infants, with the vicarious promises of parents or other sponsors, was utterly unknown to the early church; not only down to the end of the second, but indeed to the middle of the third century. We shall show, in a subsequent page, how, towards the close of the second century this practice originated in the baptism of children of a more advanced age.

"Hence we find, in the Christian school of that period, four great acts,

three of which were common both to the new converts and to Christian children: previous examination of the Jewish or heathen candidates who presented themselves; instruction and examination immediately before immersion and the taking of the vow; and lastly, that ceremony itself."

After describing the preparatory transactions the author proceeds thus:—"At the dawn of Sunday, the baptismal font was filled, accompanied by a blessing, which corresponds exactly with the prayers used in consecrating the elements intended for the Lord's supper. The deacons assisted the men, and the deaconesses the women, to take off all their ornaments, and put on the baptismal dress. They were then presented to one of the presbyters, who called solemnly on each of them to renounce Satan, and all his service, and all his works. In the church of Jerusalem, doubtless in conformity with an ancient custom, the catechumen turned himself towards the West, as the symbol of spiritual darkness, out of which he was to be brought into eternal light.

"After this solemn renunciation he was anointed by the presbyter with the oil of exorcism, an expression of the Alexandrian church, the meaning of which is explained by the words used by the elder upon this occasion: 'Let every evil spirit depart from thee.' It is expressly stated in other ordinances that he was anointed from head to foot, a completion, as it were, of the preparatory bath by which the body was purified; and this is indisputably the original signification. The deacon and deaconess accompanied the neophytes into the water, and made each of them in turn repeat after them a confession of faith in the Father, Son, and Holy Ghost, or respond to it by the words, 'I believe.' This creed was much more simple in the churches of the second and third centuries, than the formula

which we use under the name of the apostles' creed, and evidently originated in the baptismal formula of St. Matthew's gospel. In the Western church the most simple creed was that of Rome, the authentic form of which, in the fifth, sixth, and seventh centuries, is still extant. That of Alexandria, however, kept still closer to the gospel form. The shape in which it appears in the present text of the Coptic Church-Book bears evident marks of a post-Nicene interpolation, as well as of some equally clumsy additions made at an earlier period. By tracing these additions, we easily perceive that the only portion of the Christian creed which can be proved to have been universally recognised as such had a strictly objective sense, and was couched in terms agreeable to the language of scripture. Not that the other parts of it were not true also; but they were not considered binding on the consciences of the whole Christian body, and thus the unhallowed bondage of scholastic forms was avoided. The ambiguous and unscriptural expression, 'Communion of Saints' (i. e. believers,) for instance, is not found in any one of these confessions. This is shown more in detail in the first note to the preceding Part.

"The necessity for establishing orthodox formulas as to the person of Jesus, in opposition to the false doctrines of the Gnostics and Ebionites, led in the Alexandrian ritual to a supplemental creed, which corresponds with our present second article in the Apostles' creed, inasmuch as they both contain a condensed summary of the gospel narrative, with the addition of a few words about the Holy Ghost, the groundwork of our present third article. This supplemental formula is a direct external testimony that the proper baptismal confession itself did not contain these amplifications.

"That confession was three times

repeated, being uttered before each of the three immersions, and generally addressed to the neophyte in the shape of a question, to be answered in the affirmative with the words, 'I believe.' After that followed the true baptismal unction with the precious oil, the so-called *Chrisma*. According to the Alexandrian constitution, the hand with the oil was laid on the head of the baptized, and then the forehead anointed with the sign of the cross, which in the strict sense is called the sealing. The ordinances of this church mention the presbyters as executing all these functions as well as the bishop, with the exception of the blessing of the oil. The ceremony concluded with the Christian kiss.

"After this the persons baptized were clothed in white and conducted into the church.

"Unction represented, in the minds of the church, the universal priesthood of Christians. In order to substantiate this, the person anointed had first of all to reply to the salutation of the Bishop or Elder, 'The Lord be with thee,' in the words, 'And with thy spirit.' The same ordinances enjoin that every neophyte should pray, and utter with his own lips the salutation of peace, in the precise words in which the bishop addresses the congregation before the Lord's supper, 'Peace be with you.' The Greek constitutions express the exhibition of this universal priesthood not less significantly, by prescribing that the neophytes should turn to the east and repeat the Lord's Prayer aloud, 'in the name of the whole congregation.' After this they partook of the Lord's supper, in which milk and honey were set before them, as well as the bread and wine, doubtless as symbols of their being, as it were, newly born.

"Baptism is indeed called new-birth, 'regeneration.' But in what sense? Was it a sort of magical conversion of

the curse into a blessing, effected now, in the case of the infant, by the act of sprinkling? Was it a forgiving of sins not intended to be brought back to the recollection of the parents or sponsors who were present, but to be applied to the infant itself?

"The ancient church knew no more than do the gospels and the apostles of such superstition, which contains less spirituality than many of the lustrations of the old world, and not much more than the *taurobolia* and *criobolia*, mysteries of the last stages of heathenism, purporting to purify the neophyte by the blood of victims. On the contrary, she bears authentic testimony, in all her ordinances, against this corruption and misunderstanding. As in other cases, the origin was innocent, and I think that we are at this moment better able than either the defenders or opponents of infant baptism have hitherto been, to explain how it originated. A passage in our Alexandrian Church-Book gives the true explanation of the assertion of Origen, himself an Alexandrian, that the baptism of children was an apostolical tradition, and it removes the origin of infant baptism from Tertullian and Hippolytus to the end of our present period, Cyprian being the first father who, impelled by a fanatical enthusiasm, and assisted by a bad interpretation of the Old Testament, established it as a principle.

"Origen, in three passages of which the sense is in the main the same, says that the Levitical injunction of the sacrificial purification for the first-born infant seems to him a proof that impurity and sinfulness attach to man from his birth, and that for this reason the church, according to apostolical tradition, performs the act of baptism even upon children. He uses the same expression for children which Jesus used when the disciples endeavoured to prevent them from being brought unto

Him: 'Suffer the little children (parvuli) to come unto me;' a word which Irenæus uses in the passage (Hær. ii. 22), implying a difference between babes (infantes) and boys (pueri), obviously intending, therefore, to express what those words in the gospel clearly mean, little growing children from about six to ten years old. This, then, is also the true interpretation of this and of the other two passages in Origen, where the same word occurs. But a comparison with what appears from our text-book to have been considered apostolical tradition before the time of Origen, shows that no other interpretation is admissible. The text-book speaks of those who go down with the other catechumens into the baptismal bath, but are not yet in a state to make the proper responses; in that case the parents are bound to do it for them. This is undoubtedly the apostolical practice to which Origen refers, for it was to the church of Alexandria that he particularly belonged. In this ordinance the whole arrangement seems to be an exceptional one; and so it is in Origen, for he says the 'little ones also.' When the church instituted pædobaptism (in the sense of children from six to ten years of age), she doubtless had before her eyes our Lord's affectionate words, referred to likewise by Origen on the occasion; and the divines of the sixteenth century soon found themselves obliged to revert to them. Tertullian rejects, in the following terms, such an interpretation of that expression, after having refuted the objections urged by some persons against the postponement of baptism, on the strength of the story of the baptism of the eunuch by Philip, and that of St. Paul (De Bapt. c. 18.):— 'For it is desirable to postpone baptism according to the position and disposition of each individual, as well as in reference to his age, but especially so in the case of children (parvuli). Where is the

necessity for placing the sponsors in jeopardy, who may be prevented by death from performing their promises, or may be deceived by the breaking out of an evil disposition? It is true that our Lord said, 'Hinder them not from coming unto me;' but they may do so when they have arrived at the age of puberty, they may do so when they have begun to learn, and when they have learned to whom they are going. Why should they at that innocent age hasten to have their sins forgiven them? Ought we to act with less circumcision than in worldly matters, and allow those who are not intrusted with earthly property to be intrusted with heavenly? Whoever attaches to baptism the importance it deserves, will be afraid rather of being too hasty than too procrastinating. True faith is sure of salvation.' This is the way in which Tertullian treats the subject of baptism of growing children. What would he have said to the application of Christ's words to the case of infants?

"The difference, then, between the ante-Nicene and the later church was essentially this: the later church, with the exception of converts, only baptized new-born infants, and she did so on principle; the ancient church, as a general rule, baptized adults, and only after they had gone through the course of instruction, and, as the exception only, Christian children who had not arrived at years of maturity, but never infants. Tertullian's opposition is to the baptism of young, growing children; he does not say one word about new-born infants. Neither does Origen, when his expressions are accurately weighed. Cyprian, and some other African bishops, his contemporaries, at the close of the third century, were the first who viewed baptism in the light of a washing away of the universal sinfulness of human nature, and connected

this idea with that ordinance of the Old Testament, circumcision. If the sin to be washed away were not as much that actually committed as original hereditary sin, a new-born child might certainly as well be baptized as one growing up; or rather, it would be the most natural and safest thing to do so. Indeed, Cyprian thought the second day safer than the eighth, which some of his brethren proposed, as being analogous to the law respecting circumcision. Go but one step farther; establish a principle of aggression instead of defence, and baptism will be exclusively the water of regeneration, not for sins consciously committed before conversion, but for hereditary disposition to sin only, leaving penances and priestly absolutions to procure forgiveness for the sins after baptism and secure 'baptismal regeneration.'"

It is as an ordinance of the church, then, that the learned author approves of the baptism of young children. He says that "there is nothing of it in the bible," but he sees in it "an act of that Christian liberty which the Spirit sanctifies and even encourages." He tells us that "a century after Hippolytus, Christianity became, under Constantine, from a persecuted sect a recognized religion;" and adds, "The first result of the protectorate of the Christian emperors was, that in their codes they converted church ordinances (that about baptism, for instance) into statute laws. Thus Justinian, at the beginning of the sixth century, ordered new-born infants to be baptized, under a penalty for neglecting it; a law which still passes for a Christian principle in the code of many a Christian state. Evangelical and apostolical freedom thus received its death blow from the same police crutch which was given it for support. It has remained in the same crippled state to this day in the East."

ON THE ERECTION OF PLACES OF WORSHIP.

EXTRACTS FROM A LECTURE BY THE LATE REV. JOHN FOSTER.*

"They helped every one his neighbour; and every one said to his brother, Be of good courage,"
Isaiah xli. 6.

As a text is, of course, to be read for a *good* purpose, it may seem of doubtful propriety to cite language applied to a *bad* one, as here. But as Matthew Henry says, it is hard if we may not sometimes avail ourselves of what has been done and said for evil, to enforce what is good. The verses preceding seem to describe the heathens as alarmed at the striking manifestations of the true God. But instead of renouncing their idols, they went the more zealously to the work of idolatry. There were gods too few, not shaped to every fancy, and we have a description of the process of making a new one. It seems to have been a willing service; they were on "*the voluntary principle*;" but let it be no disparagement to that principle that *pagans* acted on it,—unless it be better that *Christians should support their religion on compulsion*.

What the inhabitants of this planet, between willingness and compulsion, have done, in labour and cost, for false religions, is an amazing spectacle for contemplation. Think of all the heathen temples! We have notices in history of some that have wholly or nearly vanished from the face of the earth, but that were once of great celebrity and resort. Others, described as of immense magnificence, have only left their memorials, in parts of their foundations, in fragments of columns, pieces of sculpture, and shapeless heaps of

stones. Many others, in various degrees of ruin, still exhibit prodigious grandeur and beauty; as at Athens, Rome, Baalbec, Palmyra. And there are at this day, in some regions, in a complete state, many vast structures for the service of pagan gods and abominations. So that our globe has been (if we may so speak) studded and sparkling with the splendid prominences of triumphant paganism. Evil spirits, haunting it, have had, as it were, superb palaces to go in and out of;—while good ones, sojourning, have had to survey mighty fortresses of war against heaven: and might wonder, unless instructed in the mystery of providence.

All this has been done by *human* contrivance and labour!

Over the greater part of the earth the inhabitants have raised these proud structures against heaven; even in America, as found at its discovery; in Europe,—think only of Greece and Italy; in Asia, to an incalculable amount; in eastern Europe, and western Asia, the dazzling beauty of some, and at once the beauty and grand dimensions of others were such that we cannot wonder the popular mind was enchanted and overawed;—Egypt above all, for stupendous vastness, consuming almost half a nation's labour, and successive generations, as at Carnac. After such a view we may well doubt whether all the structures in the world for *Christian* worship have absorbed so much labour and cost as the temples of heathenism. But, if we may be allowed to throw over to the same account as paganism, all the Mahommedan mosques,—and, in addition, all that which in *Christian* edifices, has been merely for

* These extracts are the introductory and concluding paragraphs of a discourse which was delivered at the Anniversary of Thrissell Street Chapel, Bristol, in 1836. It has never yet been published, we believe, but we are informed that it will be one of *nine* additional discourses which are to appear in the second volume of a new edition of his lectures about to be issued by Bohn.

the purpose of pomp and superstition—there is no longer any comparison. The whole sum of what has been expended in buildings *really* for the service of Christianity would be as nothing in the comparison. What was *St. Peter's* for? and by what expedients was the money raised? The same expedient was resorted to in certain of our own cathedrals.

But it may be said,—why this excursion from one end of the world to the other, so foreign apparently, to any present business? And truly, it is a vast transition from such edifices as we have been describing, to our plain, humble, dissenting meeting-houses. But such an introductory reference has been suggested by the prominent characteristic apparent in the text, namely, *zealous co-operation*; “*every man helped his neighbour*,” and the thing was accomplished. In contemplating those astonishing works for heathen religion and other superstitions, one cannot help thinking of the immense concurrence and combination of exertions. What exercise of genius in devising—consultations on the means and proceedings—treasures profusely expended—multitudes labouring together, under vigilant incitement and direction—a world of digging and hewing.—What a troop about one stone, raising it to its position, by means which no one can now conjecture; going on from one ten years to another, and all in an assured faith that, in being acceptable to the Deity, it would be beneficial to men; all in a thousand ways “*helping*” each “*his neighbour*.” A hundred hands were engaged on a single stone; some at one part of an engine, some at another; and all in the service of religion.

Now surely this may be offered and taken as a lesson to *us*, on the topic of willing aid and co-operation in religious undertakings. Shall we make, in ima-

gination, the wide survey, of so many millions of fellow contributors to raise the most sumptuous fabrics, to be devoted in clear property to false religions and gods, and not be reminded that even these, our comparatively diminutive structures cannot be consecrated in full property to the true God but by the friendly co-operating aid of numbers? Quite generally, this is the state of the case, with very rare exceptions, here and there. Therefore, the conduct described in our text is an excellent example for a much better business. Let it be seen what a co-operation of well disposed neighbours can do (shall we say?) in worthy imitation of pagans.

We should briefly take up the latter words of our text, “*Every man said to his brother, Be of good courage*.” The employment creates a kind of fraternal relation. We need not dwell on the value of courage, as a principle of power,—as an actual cause of success,—as something greatly additional to the bare means. It seems to transmute means and instruments into a higher quality than their natural one; as if there were a power to turn wood into iron, or inferior metals into silver and gold; so very different are the very same means in the hands of a courageous or a cowardly agent. If any one ask what *need* of courage in a good cause, the answer is,—“*What will timidity and despondency accomplish*, when there are obstruction, resistance, hard effort, slow success? Think, but for courage, how many a good enterprise would never have been attempted,—or if attempted would have come to nought. (The Reformation; missions to savage tribes.) *Bad* designs have demanded this quality to a vast amount. In the mighty darings of evil, think, what resolution, what confidence amidst unpromising beginnings, what braving of opposition and danger, what energy

of execution! In such a view, what dishonour in the servants of God to be looking at nothing but the discouragements—anticipating nothing but failure, making *fear* the interpreter of every sign.

Still, is there good ground for courage in Christian undertakings? Nobody doubts it, as to the general and ultimate success of the Christian cause. But in any particular case—for the *general* can only prosper by the *particular*, as in the one which is our present object. Consider, how many congratulations are passing round in our Christian community; on what subject especially? Why this;—that here and there, there is rising up a new religious interest,—in a desolate, rude, and almost barbarous district—in some place itself newly growing into a populous neighbourhood;—in the neglected outskirts of some great town,—where there was much to discourage beforehand, from the attempt; difficulties in the outset and the first stage; but remarkable incidents in favour, with hopeful appearances and progress at present. You are sure to hear of these events; one infallible channel of intelligence is the beggar;—this mode of receiving the intelligence, makes, in the first instance, rather a grave impression. It is on reflection that the pleasing sentiment arises, and we say,—“Here is evidence that religion is in progress; here is proof how much in the right the beginners were, in saying each man to his brother ‘*Be of good courage!*’”

We may not irrationally indulge the imagination of what some of these Christian stations will have become some twenty or thirty years hence; or by the time of the old age of those who are young with the young interests. The Christian cause there is like the Banyan tree. It is a circumstance of encouragement to a new or recently commenced interest, that *some* attention

to religious observance is becoming much more associated with a sense of decency, or say, respectability. Many are beginning to feel that it looks low, and vulgar, and disreputable never to attend a place of worship; that they shall be regarded with a kind of contempt by what are called the better classes. If this feeling bring them, ’tis well, so far; or even if idle curiosity or civility to a relation, or the example of a neighbour, bring them; any cause, in short; and it is quite certain that such influences will be in operation, more and more. All this says, “*Be of good courage!*”

We may advert to the fact that, from all causes together, there is a vast increase of external attention to religious worship. Think of the condition of the millions in former times! worse than heathenism, and bad still to a fearful extent. But there is a great abatement of the rancour, annoyance, and outrage of former times. We are comparatively like persons having escaped from a mob into quiet company: this is attributable in some degree to the law. But, besides that, there is an increasing sense, however crude in many minds, that there *is* something in religion, after all; that those who are under its influence are worthier persons, and that they are more safe for the *end* of things; also, there are the proofs in actual instances, of the good effect in the amendment of temporal condition.

Education, again;—whatever advancement we do, or shall, make in that knowledge will, surely, not be suffered to carry off its pupils further from religion than where ignorance and barbarism would have left them. No; it must, by the measure of religious instruction mingled in the discipline, it must place them more in the neighbourhood, so to speak, of religion, more within hearing of its call, and better understanding its language:—having

in the soul something that is compelled to answer, at least silently, to its voice. So that the instructed are not left *able* to say, with perfect ease, "I know nothing at all about that,—it can be no concern of mine." The religious truths, the solemn ideas, introduced and fixed in the mind, by anything but a wretchedly conducted education, will be something whereon to lay hold,—afford, shall we say, handles. Especially the schools immediately attached to our places of worship may be reckoned on, for a successive accession to the assembly of *hearers* of the gospel—many of the children themselves when grown up—their relations—and their descendants through generations yet far off. And there is an assured foresight, that a portion of them, through the uncalculated numbers onward, will be of Christ's disciples, and primarily owing, in this particular neighbourhood, to the raising of the very walls which at this moment enclose us. But then, who shall estimate the difference between the existence of such a local resort for worship and instruction, and what the case would have been if it had not existed? There are, besides, in and around such a local station, other religious and benevolent operations, less public and formal, but auxiliary to them. The principle of co-operation is fast gaining ground in our religious communities, in combining various modes of agency. There are more persons to say, in their useful efforts, "*Brother, be of good courage.*" Courage is greatly augmented by the conjunction of associate workmen. If to a solitary labourer be added two, three, or four more, he seems to become himself more than he was before. Each does not only *say* to his brother, "*Be of good courage!*" but practically helps him, and does not *let* him give in. Let it be observed that *true* courage is a *patient* quality. There may be bravery that

has its fits, and darings, and explosions, and performs achievements by temporary impulses; but the true courage keeps firm, takes its time, and goes steadily forward.

In coming to an end, it is quite to our purpose to observe, that this exhortation, "*Be of good courage!*" is highly gratifying and animating when it comes from persons who have much ability, with equal willingness, to render assistance. The good will and kind wishes, when there is no ability, are welcome, and esteemed as they ought. The small contribution, when the means are very limited, is of as much value, as to the motive, and in the sight of God, as a much larger in a different case. But, for practically efficient aid, in this kind of co-operation, it is very desirable to become indebted, (shall I say) to those who, having received more liberally from Providence, regard it as a trust, and themselves as God's stewards.

To the highest class in point of opulence, we have no access. They would regard with contempt such a thing as a plain baptist, or any other dissenters' meeting-house. It is striking and melancholy to contemplate such men, leaving their enormous wealth behind, and carrying their account to the tribunal; (the late — for instance, the commander of millions). While they live, the "god of *this* world" has them and their wealth; they depart to find there is a God in *another* world. Also, as dissenters, we have no key to the great treasury of state-provision; and we can answer for our main and consistent tribe, that we would not accept that key, if offered; let it rust till corroded to atoms, for us. We only ask to be exempted from all demands from that quarter. They might really understand that we have enough to do on our own account, in our *voluntary* exertions for trying, under God's help, to enlighten and reclaim a most

miserably-neglected people. There is a wonderful lack of knowledge, or excess of prejudice, in the small account made, in some parts of the national community (legislature included), of what is voluntarily done by dissenters, for religion and moral improvement, throughout the land. Their immense and encreasing expenditure, their numerous and frequented places of worship, with the adjunct of schools, and their multifarious exertions in other ways, seem hardly to come even in sight, when the discussion is about the means of religious instruction in the land. Or, if a fact of such magnitude *does* obtrude on attention, it is accounted so much done and expended just for the indulgence of a perverse sectarianism.

Well; our "*praise*" not being "*of men*," let it be "*of God*." And truly, no praise that men could bestow would be an adequate reward; it would be an empty honour set against a substantial

sacrifice. The loftiest eulogies conferred by the most elevated portion of society, by courts, and parliaments, and hierarchies, and nobles, would be a poor equivalent for what dissenters have had to do, are doing, and must continue to do, in the service of religion: would be no equivalent, even for what you, my friends, are requested to do this day.

Let our service to the cause of God be a genuine tribute and offering to God himself, in the humble faith and hope that we effect a little,—a little (but clearly discerned and condescendingly apprehended by him) in that great introductory process by which he will at length transform this miserable world into "*the kingdom of God and his Christ*;" so that, when that great consummation is come, it shall be in *his* memory that we, in our short sojourn on earth, had given our humble co-operation with his servants, and even with Himself,—"*workers together with God*."

COMMERCE FOR GOD.

BY THE REV. J. P. LEWIS.

"Occupy till I come."—LUKE xix. 13.

THE age we live in is remarkable for energetic movement and commercial enterprise, urging all men onward in the pursuit of sublunary good till the Christian is in danger of forgetting his vocation of peculiar devotedness to the interests and onward progress of that kingdom which is righteousness, joy, and peace in the Holy Ghost. It should never be forgotten by the disciples of Christ that they are set for the defence of the gospel, and therefore that they are left in the world after their conversion that they may subserve the interests of his kingdom. They may legitimately seek to be blessed themselves that they may be the instru-

ments of blessing the world, without this they live in vain, or worse than in vain. The various institutions designed to maintain and extend religion in the world, rightfully look for support to those "who have tasted that the Lord is gracious." Our contributions in support of the gospel may not be occasional and spasmodic, but must be constant and systematic. "Upon the first day of the week let *every one of you* lay by him in store as God hath prospered him:" out of the "store" thus accumulated should support be given to the furtherance of the gospel.

When the various openings for usefulness at home and abroad, are con-

sidered together with the widening operations of Home, Irish, and Foreign Missions, it may be matter of regret that we have not greater means at command to enable us to give these various objects that support which the urgency of their claims calls for. Let then the Christian merchant, manufacturer, or tradesman, devote himself with untiring energy and perseverance to the duties of his calling; for to aspire after enlarged means that we may give enlarged support to the furtherance of Christ's kingdom is both legitimate and commendable: "Honour the Lord with thy substance and with the *first fruits* of all thine increase, so shall thy barns be filled with plenty, and thy presses burst forth with new wine." The history of the Christian church furnishes many an illustration of the truth of this scripture. The more generous the conscientious offerings of Christians to the Lord, the more has he blessed them, and John Bunyan's aphorism has been frequently verified—

"There was a man, the people thought him mad,
The more he gave away the more he had."

"There is that scattereth and yet increaseth."

But the special object of this paper is to point out a sphere of labour to those successful Christians who may contemplate retirement from commercial life, whereby they may largely and essentially serve the cause of religion and humanity. We will suppose that the Christian ship-owner, manufacturer, merchant, or tradesman, has been "active in business fervent in spirit, serving the Lord," and that the Lord whom he has served has so blessed him that he has realized a competency; he desires no more of this world's goods, and therefore with the toils of business he is willing to relinquish its profits also. Let him by all means settle the amount of that competency as his conscience may dic-

tate, and choose the locality and character of that retired home where he would wish to spend the evening of his days. This being done, we would ask him if he would object to serve God and his generation still by carrying on for the Lord that commercial enterprise whereby he has made his wealth? He has the entire machinery ready to his hand—agents trained and proved—a connection established—customers known, and all the requisite experience gained. The establishment only requires a responsible head, and slight general superintendence. Let him undertake this responsibility for his Lord and Master. Let the concern be the Lord's, with its profits and losses, and thus may he secure means for distribution as a philanthropist and a Christian as his conscience may dictate, taking care that the whole year's increase be thus devoted. How blessed to be the instrument of thus reducing the sum of human wretchedness, and of widening the boundaries of Immanuel's land. He is engaged in commerce, but it is commerce for God, and the world needs be none the wiser, for he is not obliged to "let his left hand know what his right hand doeth."

Many considerations might be added by way of urging this matter on the attention of those whom God has blessed. The following suggest themselves:—

1. *Commerce for God will be a grateful tribute to a beneficent Providence.* Many men have acknowledged that they owe all they have in this world, and all they hope for in the next, to religion. Christianity inspired within them those habits and that energy which were essential to success. Having found that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," can they do better than devote themselves to the obtaining of means to give to "god-

liness" a wider diffusion throughout the world?

2. *Commerce for God will preserve from a state of inglorious ease.* Our Maker has so constituted us that active employment secures a mental and physical benefit. When the active energies of commercial life are laid aside, there is danger of suffering from that *ennui* which makes time drag heavily along, and life itself a burden. But the wisest of men has assured us that "in all labour there is profit."

3. *Commerce for God will ensure growing support for the many urgent claims of the church and the world.* We need not specify these, nor do more than direct attention to the pleasing aspect of our foreign mission at the present time. The proposal to send out twenty new missionaries is animating to the whole Christian world. The noble generosity of the treasurers of our Society calls for devout thankfulness to

Him who has given them the means and the heart, and is worthy of humble imitation by all those to whom God has entrusted any portion of this world's wealth. "Who then is willing to consecrate his service this day unto the Lord?" Thus may sanctuaries be reared in London and the provinces, and the kingdom of Christ extended in the land. Sabbath breaking and drunkenness, popery and infidelity, with other vices too numerous to mention, may be counteracted by Christian agency, which only requires means to be put in active operation. The calls from many lands to "come over and help us," may be responded to, for labourers are ready to the work; means only are wanted to send them forth. Who then will "come to the help of the Lord, to the help of the Lord, against the mighty?"

Diss.

REMARKS ON THE POETICAL BOOKS OF SCRIPTURE AND ON HEBREW POETRY.

THIS division of the holy scriptures comprises Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Some portions of these are earlier in date, and others later, than many parts of the historical books; but they are classed together as being almost wholly in Hebrew verse. They are not, however, the only poetical books of scripture; for the writings of the Prophets are also, for the most part, in this form.

The chief excellence of the Hebrew poetry is undoubtedly to be found in the sublime sentiments and the great moral and spiritual truths by which it is pervaded. It possesses also the elevation of style, the emphatic collocation of words, the animation and richness of thought, and the force and delicacy of

feeling, which distinguish the best poetry of all languages; and, like Eastern poetry in general, it surpasses that of the Western world in the boldness of its figures and metaphors.

Hebrew poetry, being of comparatively limited extent, does not present so many varieties as are to be found in other literature; but three species are clearly distinguishable:—1. *Lyrical*. Its earliest productions, like those of other nations, seem to have been of this class, the expressions of excited feeling, which were intended to be sung with musical accompaniment (see Exod. xv. 1—18; Judg. v.) Of this kind are the greater part of the Psalms, the Lamentations of Jeremiah, and the Song of Solomon.

2. *Didactic* poetry; of which species

are the books of Job, the Proverbs, Ecclesiastes, and some of the Psalms. And, 3. *Prophetic* poetry; comprising the writings of the sixteen prophets.

As to the *external form* of Hebrew poetry, and the laws which governed its construction, various opinions have been held at different periods. It was at one time supposed to consist of *syllabic metres* similar to those of the Greek and Roman poets; but this theory was based upon a partial examination, and has been proved to be altogether inapplicable to the poetry of the Hebrew scriptures in general. It is equally certain that *rhyme* did not usually enter into its composition, though some of the poets evidently delighted in the occasional occurrence of similar sounds: and it is now generally agreed that its chief external characteristic is PARALLELISM or *verse rhythm*, which consists in such an arrangement of the words composing the sentence, or verse, that when complete it resolves itself into two or more symmetrical members, generally of nearly equal length, between which there is a certain relation of resemblance, correspondence, or contrast, either as to thought or language, or both. The juxtaposition in which the several propositions, or sets of ideas, are thus placed, is capable of being beautifully modified by poetical art. In the simplest construction of the parallelism, the first member, forming the *rise* of the verse, is succeeded by its counterpart which forms the *fall*. Sometimes the second member is an echo or an expansion of the first, expressing the same sentiments in a varied form. In other cases, the proposition being too long for one member is extended through two or more, the first breaking off abruptly at an important part of the sentence (as in *Psa. cx. 5*); or an accessory sentence is subjoined in a second member (as in *Psa. cxli. 10*); or, to deepen the impression, the main idea is

expressed in contrast or in comparison with some other. It is worthy of notice, that this peculiar characteristic of Hebrew poetry is one which is not lost in translation, and is therefore specially valuable in a book designed to be published in all the languages of the earth.

Different classifications of this poetical parallelism have been proposed. The following, which is substantially that of bishop Lowth, is given not as the best, but as the one most generally adopted.

1. The first kind is that in which the responsive, or second clause, repeats the first with some diversity of words or thought. This is denominated by Lowth *synonymous*, because the two lines frequently "correspond one to another by expressing the same sense in different but equivalent terms." It is called by others *cognate* as expressing the close relationship, without absolute identity, between the two members of the sentence; and by others, again, *gradational*, as describing the progression of thought or expression which is often observable in the second clause. This species of parallelism is the most frequent of all. It prevails chiefly in the Psalms, and shorter poems. The following are examples. *Psa. xix. 1.*

"The heavens declare the glory of God:
And the firmament sheweth his handywork."

Psa. cxii. 1 :—

"Blessed is the man that feareth Jehovah,
That delighteth greatly in his commandments,"

2. A second form of parallelism is the *antithetic*; in which the idea contained in the second clause is contrasted with that in the first, either in expression or in sense. This is found mostly in the book of Proverbs.

3. A third form is the *synthetic*, or *constructive*; in which a new thought is added in the second member of the verse, which yet is so expressed that it corresponds in form with the first; the

parallelism in this case being merely *rythmical*, and not one of meaning. As examples, see Job iii. 3—9; Psa. cxlviii. 7—13; Isa. i. 5—9; lviii. 5—8. This kind of parallelism occurs very frequently in the scriptures, especially in the Prophets.

There are numerous parallel *triplets*, both of the synonymous and the synthetic class: as Psa. i. 1; lxvii. 18, 19; xciii. 3, 4. There are also many *double parallelisms* of all the three classes: as Psa. xxxvii. 1, 2; ciii. 11, 12; Prov. xi. 24; Isa. i. 3, 19, 20; ix. 10; Hab. iii. 17, 18. In stanzas of four lines, sometimes the members have an *alternate* correspondence, the first line answering to the third, and the second to the fourth: as in Psa. xxxiii. 13, 14; xl. 7; xlv. 3; Isa. i. 15; ix. 10; xxx. 16.

"Each kind of parallelism admits many subordinate varieties; and, in combinations of verses, the several kinds are perpetually intermingled; circumstances which at once enliven

and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought."—*Jebb*.

The parallelism affords important aid in interpretation by exhibiting the salient points of the passage in their true relation. It is especially useful where the construction is complicated or elliptical, or where uncommon words occur, as one member of a sentence which is clear contributes much towards determining the sense of another which is ambiguous.

Another artificial form which sometimes appears in Hebrew poetry is an *alphabetical* arrangement, the initial letters of the successive lines or stanzas following the order of the letters of the alphabet. This is found in Psa. xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; in Lam. i.—iv.; and in Prov. xxxi. 10—31. This device was perhaps intended to assist the memory: it is found chiefly in poems consisting of detached sentiments.—*Annotated Paragraph Bible*.

GREY HAIRS.

ONE Lord's day morning near the close of last century a minister who has long since entered into rest, addressed his congregation from the language of Hosea respecting Ephraim, "Grey hairs are here and there upon him, yet he knoweth not." After observing that grey hairs are well known to indicate decay of constitutional vigour, and illustrating the text in its reference to the national condition of the kingdom of Israel, he adverted to the spiritual decays which sometimes take place in the professors of religion of which they are unconscious, and enumerated the following tokens of a diminution of the power of religion in the heart.

1. Spiritual declension sometimes produces an evident abatement of that

delight in God and desire for the enjoyment of his presence which the believer formerly experienced.

2. There is also sometimes a diminution of that trust in God and confidence in his promises which were formerly evinced.

3. He who is in this condition often ceases to hunger for the word of life, and embrace as formerly every opportunity to receive it.

4. This is often followed by a partial if not total neglect of secret prayer.

5. It is generally attended with a coldness of affection towards the people of God, and an inclination to associate with others who have no real religion.

6. He who is in this condition loses his desire after heaven, and becomes

increasedly fond of this present evil world.

7. He who is in this state usually becomes careless about the prosperity of Christ's cause, and the increase of his kingdom.

8. The conscience of one who is in this condition becomes less tender with respect to sin, and trifles with it, not unfrequently under a pretence of gospel liberty.

9. He loses those humbling views of himself which he once had, and becomes proud, conceited, and self-sufficient.

10. He loses in a great measure his reverence for God and for the things of God. When this is the case, the man is probably as far gone as he can be without sinking into total apostasy.

Reader, Are there any "grey hairs" upon you?

INCREASE OF THE CHURCHES IN FORMER TIMES.

THE following abstract from accounts published by the "Kent and Sussex Association," may be a suitable accompaniment to an article in our January number, under the same title,

referring to the "Western Association." It extends from the first year after its formation in 1779 to 1835, the year preceding the formation of the East Kent Association as a distinct body.

Year	Churches	7	Clear decrease	12	Ratio of increase	—
1780		7	Clear increase	12		1 $\frac{1}{2}$
1781	"	7		16	"	2
1782	"	8	"	21	"	2 $\frac{5}{8}$
1783	"	8	"	24	"	2 $\frac{2}{3}$
1784	"	9	"	75	"	8 $\frac{1}{3}$
1785	"	9	"	56	"	5 $\frac{2}{3}$
1786	"	10	"	33	"	3 $\frac{3}{10}$
1787	"	10	"	41	"	3 $\frac{9}{11}$
1788	"	11	"	27	"	2 $\frac{5}{11}$
1789	"	11	"	21	"	1 $\frac{10}{11}$
1790	"	12	"	82	"	2 $\frac{1}{12}$
1791	"	14	"	41	"	5 $\frac{6}{7}$
1792	"	14	"	3	"	2 $\frac{1}{4}$
1793	"	14	"	13	"	$\frac{2}{14}$
1794	"	11	"	2	"	1 $\frac{2}{11}$
1795	"	11	"	12	"	$\frac{2}{11}$
1796	"	12	Clear decrease	12	"	—
1797	"	12	Clear increase	4	"	$\frac{1}{3}$
1798	"	12	"	24	"	2
1799	"	12	"	—	"	—
1800	"	13	"	28	"	2 $\frac{2}{13}$
1801	"	14	"	74	"	5 $\frac{2}{7}$
1802	"	15	"	13	"	$\frac{13}{13}$
1803	"	15	"	34	"	2 $\frac{1}{15}$
1804	"	15	"	16	"	1 $\frac{1}{15}$
1805	"	18	"	23	"	1 $\frac{5}{18}$
1806	"	19	"	30	"	1 $\frac{1}{9}$
1807	"					

1808	Churches	19	Clear increase	39	Ratio of increase	$2\frac{1}{19}$
1809	"	19	"	36	"	$1\frac{17}{19}$
1810	"	19	"	67	"	$3\frac{10}{19}$
1811	"	19	"	65	"	$3\frac{8}{19}$
1812	"	20	"	47	"	$2\frac{7}{20}$
1813	"	21	"	51	"	$2\frac{3}{7}$
1814	"	22	"	29	"	$1\frac{7}{22}$
1815	"	23	"	97	"	$4\frac{5}{23}$
1816	"	25	"	66	"	$2\frac{16}{25}$
1817	"	25	"	85	"	$3\frac{3}{5}$
1818	"	25	"	98	"	$3\frac{23}{25}$
1819	"	26	"	51	"	$1\frac{25}{26}$
1820	"	26	"	50	"	$1\frac{12}{13}$
1821	"	26	"	51	"	$1\frac{25}{26}$
1822	"	26	"	50	"	$1\frac{12}{13}$
1823	"	26	"	39	"	$1\frac{1}{2}$
1824	"	27	"	45	"	$1\frac{2}{9}$
1825	"	27	"	66	"	$2\frac{4}{9}$
1826	"	27	"	31	"	$1\frac{4}{27}$
1827	"	31	"	41	"	$1\frac{10}{31}$
1828	"	32	"	73	"	$2\frac{9}{32}$
1829	"	24	"	65	"	$2\frac{13}{24}$
1830	"	27	"	107	"	$3\frac{26}{27}$
1831	"	28	"	118	"	$4\frac{2}{14}$
1832	"	28	"	129	"	$4\frac{17}{28}$
1833	"	27	"	53	"	$1\frac{26}{27}$
1834	"	29	"	53	"	$1\frac{24}{29}$
1835	"	24	"	85	"	$3\frac{13}{24}$

MERCIES REMEMBERED AND ANTICIPATED.

From Montgomery's "Original Hymns."

MERCY and goodness, O my God !
 Have follow'd me through all my days ;
 Thy strengthening staff, and guiding rod,
 Upheld my steps, made straight my ways :
 Lord, till I reach thy holy hill,
 Goodness and mercy guard me still.

And when I yield this mortal breath,
 My soul into thy hands commend,
 And pass the vale and shade of death,
 Thy staff and rod my path attend :
 Mercy and goodness then shall be
 My song to all eternity.

REVIEWS.

The Sufferings and Glories of the Messiah: An Exposition of Psalm XVIII., and Isaiah LII. 13—LIII. 12. By JOHN BROWN, D.D., Professor of Exegetical Theology to the United Presbyterian Church, and Senior Pastor of the United Presbyterian Congregation, Broughton Place, Edinburgh. Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co. 8vo. Pp. xviii. 332. 1853.

THOUGH Dr. Brown has been before the public as an author for nearly forty years, it is only within the last few years that he has made himself known as one of the soundest, and, in every sense of the word, best living expositors of the sacred scriptures. His own congregation to whom he has ministered with so much efficiency, had long known how richly his mind was stored with biblical truth, and what aptitude he possessed for communicating his treasures to others; those who had heard or read his occasional sermons were also to some extent acquainted with the man; but to the theological world generally he was unknown. His "Expository Discourses on the first epistle of the Apostle Peter," first declared what he was. Soon after appeared "Discourses and Sayings of our Lord Jesus Christ: Illustrated in a series of expositions." In a short time followed, "An Exposition of our Lord's Intercessory Prayer." After this came "The Resurrection of Life: an Exposition of First Corinthians XV." And now just a year after that, we have the present volume. Unless our readers are instructed in the secret of such voluminous and rapid publishing, they may possibly form a very

erroneous estimate of the works we have thus enumerated. They are not to be classed with sundry lectures, expositions, &c., which month after month are issued from the press, whose crudeness, both of thought and style, only serves to exhibit the mental poverty of those who write them, and whose wide circulation only proves the folly of those who read them. All the productions of Dr. Brown indicate extensive reading—a thorough appreciation of other men's labours, without any slavish adoption of their views—eminent powers of verbal and logical criticism—great facility in presenting truth in a clear and forcible manner, and the most diligent and careful preparation. The opening paragraph of his Preface to this volume may be applied to all the rest, and will serve to show that though they have rapidly followed one another from the press, they have been thoughtfully and slowly produced. "It is more than thirty years since the passages of Old Testament scripture, to the illustration of which the following pages are devoted, first attracted my attention; and the result of inquiry into them, with such helps as were then possessed, was at the time committed to writing. During the long interval which has elapsed, these notes have been repeatedly revised, and such additions and alterations made as were suggested by a further study of the sacred text, and a wider acquaintance with what had been done for its interpretation. Within the last few months, the whole, after a thorough review, has been re-written." To all persons who suppose they *must* print everything they preach, and *as soon as* they preach it, we

commend for imitation the example of our author.

The present volume is an attempt to set forth the Messianic doctrine as embodied in the Eighteenth Psalm, and the Fifty-second and Fifty-third chapters of Isaiah. In his introductory lecture on the Eighteenth Psalm the writer lays down the two principles by which he conceives we may judge as to what Psalms are Messianic; *viz.*, those that are quoted in the New Testament as such; and all those which contain expressions that cannot strictly be referred to David or any other of the heroes of Jewish history—this second principle resting on the statement, “that in the Psalms it is written of him.” These two principles are applied to the present Psalm; and the result is, that none other than Christ can be considered the subject of it. It is then divided into six parts. First, the preface, or poem of the song, verses 1—3; second, an account of the deep distress of the speaker, verses 4, 5; third, a description of a miraculous deliverance, verses 6—19; fourth, a solemn thanksgiving, verses 20—31; fifth, an account of successful warfare, verses 32—42; and, finally, an account of the extent and permanence of Messiah’s kingdom, verses 43—50. These several divisions are discussed with a clearness and fulness peculiarly the author’s own. We would especially direct the student’s attention to the Introductory Lecture on the Subject of the Psalm. Its value consists not simply in its relation to the immediate portion of scripture to which it refers; but also in the indirect help it renders towards the elucidation of others.

The second part of the volume is occupied with part of the fifty-second, and the whole of the fifty-third chapter of Isaiah. Here again we would direct special attention to the Introductory Lecture, as containing a comprehensive

history of the various efforts which have been made both by Jewish, and Christian commentators to explain away all reference in these chapters to the Messiah; and as furnishing in a concise form the overwhelming and conclusive evidence which proves that they can refer to no other. The oracle is then resolved into the following parts:—*First* a revelation made in the person of Jehovah of the exaltation and glory of the Messiah as following, and rising out of, his humiliation and sufferings, chap. lii. 13—15. *Secondly*, a complaint on the part of the preachers of the good news, spoken of at chap. lii. 7, of their comparatively little success, chap. liii. 1. *Thirdly*, a statement on the part of converted Jews of the reason of this comparatively little success, introducing an account of the sufferings of Christ and the glory which has followed, and is to follow them, chap. liii. 2—10; and *Fourthly*, a solemn declaration from Jehovah himself, confirming the great truths contained in that statement, chap. liii. 11, 12. These divisions are discussed in nine lectures. The result of the whole is that we have a complete and graphic picture of the sufferings and glories of the Messiah. Never was this noble theme treated by uninspired man in a nobler manner.

In one respect this volume differs somewhat from its predecessors. It possesses more of critical comment, and less of practical address. We hope this will not impede its circulation among general readers. We are sure it will enhance its value to the thoughtful student. In one important matter it is like its predecessors. It possesses a valuable index, comprising Principal matters, Hebrew Words and Phrases Explained, Greek Words and Phrases Explained, Authors quoted or referred to, Passages of Scripture quoted or remarked on.

We cannot close without expressing

our earnest prayer that Dr. Brown's life may yet be spared for many years ; and our hope that he will enrich, with several more of his invaluable expositions, this and succeeding ages !

Three Sermons about The Sabbath. By WILLIAM BROCK, of Bloomsbury Chapel, London. London: Cooke and Whitley. 16mo. Pp. 73.

The Lord's Day: its Christian and Moral Obligation. A Discourse, preached in King Street Chapel, Bristol, by Rev. GEORGE H. DAVIS. London: B. L. Green. 12mo. Pp. 28.

WE are disposed to give more prominence to these discourses than we can usually allow to productions of the same size, because of the urgent importance of their subject. It is quite time for all friends of the divine government, if they have not done so already, to make up their minds definitively as to the claims of the sabbath. The outward deference that has been yielded to it in obedience to the authority of man is rapidly departing, and it will soon cease to receive any homage unless its distinction from other days be traced to the authority of God. Acquiescence in an old custom which had salutary and pleasant tendencies but which did not seem to rest on any very firm basis, may have sufficed to induce thousands to lay aside their usual occupations once a week and repair to some place of worship, in former days ; but times are evidently at hand in which such persons will be subjected to arguments and attractive influences which will prove too strong for them to withstand, except they are aided by the power of principle. Happily for ourselves, on this subject we have no hesitation, or doubt as to the course we ought to pursue. We studied it many years ago, and our opinions respecting it are fixed. That

the sabbath is a divine institution—an institution of great value—and an institution intended for the whole human family, appears to us to be taught clearly and indisputably in that book from which there is no appeal. The account of the creation is concluded with a statement that the Maker of heaven and earth having completed in six days all that he intended to perform did not exert his creative power on the seventh, and that “he blessed the seventh day and sanctified it.” For this reason it was that he distinguished the day, “because that in it he had rested from all his work,” a reason as pertinent to the children of Japhet as to the sons of Shem, a reason deriving none of its force from anything, local, or temporary, or belonging to one dispensation alone, a reason connecting itself with God, as the source of all the good that we enjoy, “God blessed the seventh day.” And how is it possible that a portion of time should be blessed ? Only by making it a season for the communication of blessings. He did not add to its length, or augment its brightness ; but he separated it from common days, by making it the day for exalted purposes ; he blessed it by making it the day of special blessedness to his obedient children. “God blessed the seventh day and sanctified it.”

The distinction that we claim for the sabbath was claimed for it by the Son of God himself, in a few expressive words, when he said, “The sabbath was made for man.” He evidently recognizes its divine origin, its beneficial tendency, and its reference to the whole human family. He declares that man was not made that there might be an observer of the sabbath, but the sabbath was instituted because of the advantage it would yield to man. “The sabbath was made for man.” Not for certain classes of men, or for certain races, or for certain generations, but for the

species. "The sabbath was made for man."

It affords us pleasure to be able to direct the attention of our readers to two publications in support of the authority of the sabbath from the pens of brethren who are accustomed to think independently, and to express their thoughts freely.

Mr. Brock, having "been surprised at the way in which some apparently worthy people talk about the sabbath," addressed to his congregation three discourses designed to prove its authority, enforce its observance, and illustrate various ways in which it may be ^{truly} awfully and beneficially employed. The first is on the Perpetuity of the Sabbath; the second on the Period of the Sabbath; and the third on the Occupations of the Sabbath. In the first there are arguments for which we would not willingly make ourselves responsible. We do not take the same view as Mr. Brock does of the drift of one part of the Saviour's sermon on the mount, or of the ten commandments; but we are aware] that he would be sustained against us on these topics by most episcopalians and presbyterians, and by many of our own denomination. In the ensuing discourses however he seems to us to be more at home than in the first. They contain many excellent observations expressed with much point and force. Many flippant remarks commonly made about the sabbath by professors and semi-professors are properly exposed and refuted. In reference to the occupations of the sabbath, the preacher sums up his remarks by saying, "Our knowledge of the Saviour's will is to be increased; our dependence on the Saviour's mediation is to be renewed; our consecration to the Saviour's service is to be repeated; our sympathy with the Saviour's benevolence is to be expressed; and our expectation of the Saviour's coming is to be revived.

What proportion of the Lord's day is to be given to these exercises severally, every one must decide for himself, according to the circumstances of the case from time to time. A man in fellowship with Christ will very safely settle all that. For a man not in fellowship with Christ, no settlement of ours would be of any worth." The position of the unconverted in reference to the sabbath is thus properly described:—"If the exercises I have mentioned, as appropriate sabbath exercises are not for you immediately, there is one which is for you immediately and urgently indeed: and that is, the exercise of submission to the Son of God. And here comes in the bearing of the sabbath law on the community at large. They are all bound to love God. That is the first and great commandment. Unless they keep that, of course they cannot properly keep the sabbath law. But this is their sin; in nowise their excuse. The greater includes the less. Every man here is under the highest of all obligations to do that very thing out of which sabbath keeping would naturally arise."

Mr. Davis, also, laments that "many Christians adopt an inconsiderate and loose mode of speaking on the obligations of the Lord's day," and observes that "the time is come for the ministers of the gospel to speak boldly on the subject." In his sermon, however, he has especial reference to the decision of the majority of a class in the Bristol Athenæum who, after discussion, affirmed that "it is the duty of persons closely engaged in the sedentary occupations of cities for six days in the week to take recreation in the country on the seventh." He takes occasion therefore to review the grounds on which the sacred observance of the first day of the week rests; and in particular specifies three:—

"I. It is the Lord's day, and as such must be devoted to the Lord.

"II. The Lord's day is necessary for the cultivation and spread of religion in the church and the world.

"III. The Lord's day stands in the place of the sabbaths that have been of moral observance since the world began."

The first argument is ultimately brought out thus:—"The first day of the week has been observed, from the beginning, as a day devoted to the Lord in acts of public and private worship. It has been thus observed, either from an express command of Christ, or apostolic ordinance, or Christian instinct. Whichever of these origins be preferred, the observance of the Lord's day is equally binding on the Christian community." After vindicating the consecration of one day in the week to religious purposes, showing it to be indispensable to the maintenance and

propagation of piety, Mr. Davis appeals to his auditors thus:—"And now, Christian men, even though health were to suffer by abstaining from country excursions, by attending a house of prayer, and by engaging in the other purposes of a Lord's day, I think I have sufficiently established its paramount duty to induce the sacrifice. But what folly is this! Of all the clerks, and shopmen, and labourers, whom you know, take those who observe the day in the church, the school, and the sick room, and compare their health, their cheerfulness, their longevity, with those who devote it to recreation in the country, and I fear not the result. Nothing, in fact, is so conducive to health as the rest and peace of mind which follow from the sacred engagements of a sabbath day."

BRIEF NOTICES.

The Annotated Paragraph Bible: containing the Old and New Testaments, according to the Authorized Version, arranged in Paragraphs and Parallelisms; with Explanatory Notes, Prefaces to the several Books, and an entirely new Selection of References to Parallel and Illustrative Passages. Vol. I. Genesis to Solomon's Song. London: The Religious Tract Society. 1853. Royal 8vo. Pp. 720. Cloth.

In October, 1850, we had the pleasure of recommending to the attention of our readers a portion of this work which had then recently appeared, containing "The Pentateuch," enabling them to form their own opinion of the plan, and of the manner in which it was likely to be executed. Since then we have had opportunity to mention the appearance of a second part, "The Historical Books;" a third, entitled "The Poetical Books," is included in this volume. We rejoice that the work has proceeded thus far; and we hope that no unnecessary delay will interfere with the completion of the remainder. As far as it has gone, the performance is highly respectable, and perfectly accordant with the principles and design of the excellent society from which it emanates. It is a very comprehensive book, though nothing has found place in it, apparently, that has not been well considered. It has Prefaces, Summaries,

and Brief Essays on some important topics; as well as Expository Notes. It is furnished also with maps, plans, and some illustrative tables.

The Annotated Paragraph Bible. Part III. The Poetical Books. London: R. T. S. 1853. Royal 8vo. Price 3s.

This is the new part of the volume just referred to, done up separately in stiff paper covers. It is embellished with a clear map of the Countries mentioned in the Bible. In an earlier part of this number there is a piece On the Poetical Books of Scripture and on Hebrew Poetry, which is borrowed from the publication now before us; constituting, in fact, its preface.

Horæ Paulinæ; or the Truth of the Scripture History of St. Paul evinced, by a Comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another. By WILLIAM PALEY, D.D. With Notes and a Supplementary Treatise entitled, Horæ Apostolicæ, by the Rev. T. R. BIRKS, A.M., Late Fellow of Trinity College, Cambridge. London: Religious Tract Society. 12mo. Pp. viii. 412.

It is half a century too late to review Paley's *Horæ Paulinæ* with much effect. It is generally acknowledged that he who has not read it can

scarcely form an estimate of the amount of pleasure derivable from the ingenuity in combination with practical importance pervading its pages. It is not therefore on its account that we regret as much as we do our delay in noticing this publication; but on account of the excellent accompaniments to the original work which belong exclusively to this edition. Mr. Birks, conceiving it possible to extend the argument further, by gleanings coincidences which Paley had overlooked, and extending the inquiry to the Four Gospels, has done so with an ability and in a spirit which deserves the thanks of the whole community. If we had to select twelve volumes for a young man who was going to the antipodes, this would probably be one.

The Bible and the Working Classes. By ANDREW WALLACE, *Edinburgh. Third Thousand.* Edinburgh: W. Oliphant and Sons. London: Hamilton and Co.

The fifteen lectures comprised in this little volume were addressed on Sunday afternoons to working men in one of the large manufacturing towns of Yorkshire. We are not surprised to learn that the interest which they awakened at first was sustained to the close of the series. They were worth hearing, and in their printed form, are worth reading by the class for whose special benefit they were prepared. In style they are simple, pointed, popular, sometimes very forcible and eloquent. Throughout they breathe a genial spirit towards the working classes; but instead of offensive flattery there is often some very plain dealing. The objections frequently urged by sections of these classes against the bible are, for the most part, satisfactorily refuted. The chapters on "the social influence of the Bible," and on "the Bible and social economics" are particularly interesting and instructive. Employers who wish to present to their men a book calculated to do them good can hardly find one of the same moderate size better adapted to their purpose. Their own previous study of the volume would do them no harm, for the book is adapted to masters as well as men.

Scripture Localities and their Associations. By HENRY JOHN BETTS, *Pastor at the Church assembling in the Tabernacle, Leith Walk, Edinburgh. Vol. I.* London: James Bigg and Sons, 53, Parliament Street. 12mo. Pp. 230.

This volume comprises eighteen discourses each of which has reference to some town, mountain, or district, mentioned in the sacred records, and some incident or thought connected with it. Thus we have, for example, "Cana, or the first miracle"—"Galilee, or the Great Teacher"—"Samaria, or the Condescending Messiah." The plan was adapted to awaken attention and assist the memory, a few geographical remarks being intermingled in every case with the religious instructions. The discourses are plain, direct, and evangelical. The author was for some years pastor of the baptist church in Romney Street, Westminster; but he now ministers in the place of worship formerly

occupied by the late Mr. James Haldane, where we wish him much success.

Cyclopædia of Religious Denominations: Containing Authentic Accounts of the Different Creeds and Systems Prevailing throughout the World, Written by Members of the Respective Bodies. London: J. J. Griffin and Co. 8vo. Pp. 359.

As baptists, we have no reason to complain of our treatment in this work. A man better qualified to write the article on our denomination than Dr. Cox could not have been selected, and he seems to have been allowed fair space, and freedom of expression. As friends of truth, however, we doubt much whether the general effect is good of placing before the reader without modification or remark the pleadings of all sorts of professed religionists. Here are, in fact, among other pleas, a plea for popery by a Roman Catholic Professor, a plea for unitarianism by Dr. Baird, a plea for mormonism by Joseph Smith, and a plea for socialism by Robert Owen. The design of the publishers seems to have been praiseworthy, but we doubt the wisdom of their plan, and the tendency of their production.

The Change; or the Passage from Death unto Life. A Memoir of Lieut.-Col. Holcombe, C. B., Late of the Royal Artillery. By J. A. GILBERT, *Captain on Half Pay, Royal Artillery. Translator and Compiler of "The First Principles of Grand Military Combinations and Movements from the French of De Jomini. New Edition.* Bath: Binns and Goodwin. 15mo. Pp. 200.

The subject of this memoir, the eldest son of a canon of St. David's, after spending the greater part of his life in the army seeking happiness in dissipation, was converted from the error of his way when fifty-seven years of age by the instrumentality of a tract entitled, "The Sinner's Friend," written by one who himself had been reclaimed from the brink of destruction, Mr. Hall, now many years deacon of the independent church at Maidstone. A characteristic correspondence between Col. Holcombe and Mr. Hall occupies a large portion of this volume. It is well written, and adapted for usefulness, especially among military men.

A Stranger Here: the Memorial of one to whom to live was Christ, and to die gain. By the Rev. HORATIUS BONAR, *Kelso.* London: James Nisbet and Co., 21, Berners Street. 1853. 12mo. Pp. 411.

The title of this beautiful book most fitly describes it. It is the memoir of a young lady who was led to renounce the world and its gaieties for a life of consecration to Jesus. As a record of religious walk and experience, we know of no work more valuable or interesting, especially to young disciples. The biographer has executed his task with exquisite taste and devout Christian feeling. We should like to see this volume in every family throughout the land.

The Greatness of the British Empire traced to its Sources. By BENJAMIN PARSONS, Author of "Anti-Bacchus," &c., &c. London: John Cassell. 12mo. Pp. xx. 267.

The volume before us is one of a series in which the spirited publisher has endeavoured to bring history, geography, biography, and other branches of general knowledge home to the house of the artisan. Mr. Parsons has with much clearness and power set forth the means by which our nation has grown to its present greatness. We are not sure that we should subscribe to the whole of his political creed; yet we heartily recommend his volume as a manly defence of our liberties and religion.

Extracts from the Reports of Her Majesty's Inspectors of Schools: intended chiefly for the use of the Managers and Teachers of such Elementary Schools as are not receiving Government Aid. London: Longman and Co. 1852. 12mo. Pp. 315.

These extracts present a fair view of the present state of education in this country, and suggest a number of valuable hints for its improvement and extension. The volume cannot fail to prove interesting to all those who take any part in the intellectual and religious training of our youth. It gives the cream of voluminous reports which few have either leisure or disposition to read.

The Ransomed Prodigal: or Facts, not Fiction. By T. J. MESSER, Baptist Minister. London: B.T.S. Houlston and Stoneman. Pp. 8.

An interesting tract, of excellent tendency, describing the career of one who, born in Ireland and educated in the Roman Catholic faith, after entering the army, indulging in vice, and witnessing scenes of wretchedness, returning to his native country, heard the gospel, tasted of the joys of salvation, and died in peace.

Mormonism, Explained and Exposed. By DAWSON BURNS, Baptist Minister, Salford. London: Houlston and Stoneman. 24mo. Pp. 56.

The writer states that it was his design to furnish "a condensed, yet clear and correct description of the rise and real characteristics of the Mormon system." To any of our friends who desire a cheap and brief account of this imposture we should think that this tract may be safely recommended; and it is probable that its perusal will be so far satisfactory that they will not be inclined to spend more time or money in further researches into this department of knowledge.

Autographs for Freedom. By Mrs. Harriet Beecher Stowe, and thirty-five other Eminent Writers. London: Sampson Loe, Son, and Co. 12mo. Pp. 192.

Short pieces by thirty-six friends of the enslaved, Mrs. Beecher Stowe being one, with a fac-simile of the signature of each writer.

The Gospel Guide, or the Truth as it is in Jesus; exhibited with the design of removing the numerous Obstacles, Difficulties, and Objections which enter the Sinner's Mind, and prevent the obtaining of Peace with God. By THOMAS HUGHES MILNER, Editor of the "Evangelist," &c., Edinburgh. Edinburgh: Ebenezer Henderson, 10, Nicolson Street. London: Houlston and Stoneman.

The design of this little volume is fully stated in the title page. The hindrances to decision in religion and a full reception of the blessings of salvation, found in the suggestions of a deceitful and wicked heart, are, for the most part, fairly exhibited and met. It is a book, the circulation of which among the undecided and inquiring in our congregations, we cordially recommend.

Original Hymns, for Public, Private, and Social Devotion, by JAMES MONTGOMERY. London: Longman and Co. 1853. 24mo. Pp. 390.

Mr. Montgomery complains, not without reason, of the liberties taken by some borrowers of his effusions, to modify certain passages, according to their own taste and notions. He puts forth this volume therefore as containing "Original" Hymns, not in the sense of Hymns which have never before been printed, but hymns in their Original form; hymns "now given to the world in that form of words for which he can at present hold himself responsible." The greater part of them appeared in the Christian Psalmist, which he compiled five and twenty years ago; but we have inserted one on a preceding page which we have not been able to find in that publication. The venerable author has now been a resident on the earth more than fourscore years.

Part I. February, 1853. The Immortal; a Poem, by JAMES HITCHMAN, Author of "Hours of Solitude," a Series of Miscellaneous Poems. London: Published Monthly, price one shilling. 12mo. Pp. iv. 16.

We had looked through these pages to see if there were anything in them worth transferring to our own before we observed the statement in the preface that the author is "a youth that has but lately completed his twentieth year." At that age we also wrote verses; but we are happy to say they were never published. Mr. Hitchman's are perhaps better than ours were; yet, if he can repress the impatience of his admirers, and induce them to wait, it is probable that at our age he will be better pleased with the retrospect, than he will be if he proceeds according to his present plan to publish One Part every month.

APPROVED.

The Eclectic Review, February, 1853. Contents: I. National Education: Local Scheme. II. Memoirs of Thomas Moore. III. The Defence of Christianity. IV. Colloquies of Edward Osborne. V. Catholicism in the Nineteenth Century. VI. Marsden's Later Puritans. VII. The Methodist Theory and Practice of Excommunication. Brief Notices; Review of the Month; Literary Intelligence, &c., &c. London: Ward and Co., 8vo., pp. 126.

INTELLIGENCE.

AMERICA.

MISSIONS TO THE EAST.

The Rev. Messrs. Moses H. Bixby, Daniel Whitaker, and A. Taylor Rose, their wives, and Mrs. S. K. Bennett of the Tavoy mission, sailed from Boston on the 17th of January, for Burmah. The designation and farewell services, held on the preceding evening in the Rowe Street church, says the *Macedonian*, drew together a crowded and deeply interested assembly. In the group, to whom Dr. Stow addressed words of sympathy and congratulation on that occasion, was a Karen assistant, through whom an affecting message was sent to two missionaries, well known to the Karen, who had received baptism at the hands of the speaker: and a mother, returning to her mission with a daughter born in Burmah, now the wife of one of the missionaries,—the first instance of the kind in our missionary history; and an only daughter, given to the great work by a mother who but lately received the sad tidings of the death of an only son previously given to the same service; and a pastor, who had severed the cords which bound him to a devoted church in a Christian land that he might preach Christ to the heathen. These were incidents that gave *special* interest both to the designation services in the church, and to the less formal farewell scenes at the time of embarkation. It will be long before the friends who thronged the cabin of the Springbok, on the morning of her sailing, will forget the parting hymn then sung, or the fervent prayer then offered. Every heart must have felt the power of both.

This is the third reinforcement given to the missions of Asia and Africa the current year; and, including four individuals who have returned to their fields, and one female assistant in the Shawanoe mission, the whole number sent forth to the missions since the last annual meeting is *twenty-two*.

A COMPLETED WORK.

The American Board of Commissioners for Foreign Missions commenced the mission to the Sandwich Islands in 1820. The people were sunk to a point of social degradation, of which words can convey no adequate idea. It is now announced that the work of the board, as a foreign missionary society, is accomplished. One fourth of the population are members of churches, and all are nominally

Christians. They contribute for the support of the gospel, and for other religious purposes, nearly as much as the board expend on the mission. They expend for common schools and higher seminaries, 45,000 dollars annually. The laws, institutions, and usages of the nation, challenge comparison with the best of those usually denominated "Christian States." The Board, accordingly, regards itself as standing in relations to the Hawaiian people, similar to those of the Home Missionary Society to new settlements in our own country, except that it does, also, the work of Sunday school and education societies. Its work is simply auxiliary; and all the arrangements of the mission are in process of modification, to make their form correspond to the fact.

It is a great fact. The insular limitation of the work has, indeed, made such a consummation more immediately practicable than in the case of a mission in a more extended and populous field. But when we consider the character of the people, the depth of debasement, physical, intellectual, moral, social, in which they were found; the hindrances thrown in the way of the enterprise by foreign influence; when it is remembered that everything had to be begun *at the beginning*, at its most elementary stage; for, except the common attributes of humanity, and these weakened and perverted during the ages of heathenism, there was next to nothing on which to found a process of improvement; it is assuredly a great fact, that thirty years have sufficed, through the efficient grace of God, to create from such materials a Christian nation. This is the Lord's doing, and it is marvellous in our eyes.

The work of the gospel there is not all done. The salvation of the multitude still unregenerate, and of successive generations, will continue to engage prayer and effort, till the end come. But the *foreign* missionary work, there, is completed. A little longer it will be necessary to strengthen the churches, and bring them to a mature and self-supporting state, and then we may have confidence that they will abide, the light of their land, and radiant centres to other lands. Thus, one by one, shall the strong holds of heathenism become the temples of the living God.—*Macedonian*.

EMIGRATION TO NEW YORK IN 1852.

The following curious tables have been

compiled from the books of the Emigration Commissioners:—

Ireland	117,537
Germany	118,126
England	31,275
Scotland	7,640
Wales	2,531
France	8,778
Spain	450
Switzerland	6,455
Holland	1,223
Norway	1,889
Sweden	2,066
Denmark	156
Italy	358
Portugal	29
Belgium	82
West Indies	265
Nova Scotia	73
Sardinia	69
South America	120
Canada	48
China	14
Sicily	42
Mexico	22
Russia	33
East Indies	18
Turkey	4
Greece	6
Poland	186
<hr/>	
Total aliens	299,504
„ American citizens arrived	39,062
<hr/>	
„ Passengers	388,556

The following table exhibits a comparative view of the emigration from all the countries for the last four years:—

Nation.	1849.	1850.	1851.	1852.
Ireland.....	112,691	116,582	163,256	115,537
Germany.....	55,705	45,402	69,883	118,120
England.....	28,321	28,125	28,553	31,271
Scotland.....	8,840	6,771	7,302	7,648
Wales.....	1,782	1,520	2,189	2,530
France.....	2,683	3,398	6,064	8,776
Spain.....	214	257	278	455
Switzerland.....	1,405	2,351	4,499	6,455
Holland.....	2,447	1,174	1,789	1,223
Norway.....	3,300	3,150	2,112	1,889
Sweden.....	1,007	1,110	672	2,066
Denmark.....	169	90	229	156
Italy.....	602	475	618	358
Portugal.....	287	55	26	29
Belgium.....	118	230	475	82
West Indies.....	449	554	575	265
Nova Scotia.....	151	161	81	73
Sardinia.....	172	165	98	69
South America.....	33	103	221	120
Canada.....	59	61	50	48
China.....	9	11	9	14
Sicily.....	21	28	11	42
Mexico.....	23	41	42	22
Russia.....	38	18	23	33
East Indies.....	34	32	10	18
Turkey.....	6	5	4	4
Greece.....	6	3	1	6
Poland.....	133	183	142	186
Arabia.....	8	—	—	—
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Total.....	220,603	211,796	289,601	299,504

WEST INDIES.

CALABAR, JAMAICA.

This institution, the object of which is to assist native young men of this island of character and piety, in their preparation for

the duties of the Christian ministry, and which has been in very efficient operation during nearly ten years, held its annual examination on Tuesday and Wednesday, the 29th and 30th ult.

Seven students had been pursuing the usual course of study during the year, and their proficiency and general conduct were such as to excite the most cheering prospects of their future usefulness as ministers, as well as of their respectability as to mental attainments and character.

The examination occupied two entire days. During the first day, after prayer for the divine blessing, by the Rev. John Clark of Brown's Town, the proceedings were conducted by the Rev. Messrs. Phillippo and Dexter, and embraced the progress of the pupils in the elements of classical knowledge, and their acquaintance also with the several subjects detailed. They were very carefully examined in English grammar and composition, Ovid's *Metamorphoses*, St. Luke's Gospel in Greek, and the Book of Joshua in Hebrew. Minute questions were also proposed in natural science, physical geography, general and ecclesiastical history, and rhetoric. Nor, considering the disadvantages under which most of them had previously laboured, was it deemed unimportant to exercise the knowledge of the pupils in the higher branches of arithmetic.

The business of the second day was introduced by a prayer by the Rev. J. M. Phillippo, which was followed by the reading of a very judicious and well-arranged essay on the important doctrine of justification, by Mr. Brown, a young man who had just completed his term of four years at the college.

The senior students then passed a detailed and critical examination, conducted by the Rev. Messrs. Clark, Millard, Hewitt, and Phillippo, in Scripture Analysis, Systematic Divinity, Scripture Exegesis, Biblical Interpretation, Evidences of Divine Revelation, and Scripture Geography. A sermon was next read by Mr. Moodie, together with Essays in succession by Messrs. Bennett, Pincock, and Steele, on the conversion of St. Paul. The whole of the very interesting proceedings of the occasion were concluded by a complimentary address to the students for their manifest diligence and proficiency, by the Rev. J. M. Phillippo, and prayer by the Rev. Ellis Fray.

A meeting of the committee and friends of the institution present was subsequently held, when the following resolutions were unanimously passed:—

I. That this meeting having attended at and taken part in the examination of the students in this institution, record their high satisfaction with the proficiency made by the latter in the several studies to which their attention has been directed during the past year, as evincing not only superior qualifica-

tions for the important work for which they are designed, but also very commendable diligence and earnestness of application.

II. That while recording their unqualified approbation of the conduct and attainments of the students, this meeting cannot but consider these results as mainly attributable to the zeal and devotion of their highly esteemed brother, the Rev. D. J. East, the president of the institution; and take this opportunity of expressing their unanimous conviction of the high qualifications of Mr. East for the office he sustains, and of their most cordial welcome of him and of his esteemed partner as in every respect the worthy successor of the late practical managers of the establishment, and as a valuable accession to the mission at large.

At the same time the committee and friends of the institution, whose names are undersigned, feel it due to the committee of the parent society in England, to express their sincere acknowledgments for the consideration and wisdom they have manifested in selecting and sending out an individual so well adapted by his social qualities and mental endowments, in addition to his distinguished piety and zeal, to promote the objects and interests of this important seminary.

(Signed) James M. Phillippo—Benjamin B. Dexter—John Clark—John E. Henderson—Benjamin Millard—Edward Hewitt—William Teale—George Henderson—Robert Clayton—Francis Johnston—Thomas Melbourne—Ellis Fray.

EUROPE.

GERMANY.

The following is an extract from a letter from Mr. Oncken, dated February 10th, 1853:—

"Let me add a few words as to our present position. Whilst all Great Britain is interested in the fate of the Madiais nobody appears to feel any interest or to take any measures for the relief of the many persecuted baptists throughout Germany, who are persecuted not by Roman catholic priests and governments, but at the instigation of protestant ministers and protestant governments.

"In Schleswig every religious meeting is not only strictly prohibited, but the tracts and bibles which our colporteurs have circulated have even been taken away from the people, because these had been circulated by the baptist sect.

"In Holstein, several brethren at Oldenburg have been sentenced to pay fines for conducting religious meetings and having been baptized.

"At Bückburg several brethren have been sentenced to four weeks' imprisonment because they declared that in matters of faith we must obey God rather than man. And a sister was sentenced to two weeks in addition to the above four weeks, because she refused to tell where last she received the Lord's supper.

"In Prussia our brethren are constantly cited before the courts, and two lawsuits are at present pending. Several of the brethren have been already imprisoned, and others expect this every day. The Sunday schools connected with our churches at Breslau and Memel have been closed by order of the government. One of our colporteurs, labouring at Breslau, and among the Roman catholics in the mountains, has been compelled, after many fruitless legal attempts to settle there, to leave the country for America. The poor dear brethren converted from catholicism in the Silesian mountains are now so pressed by their enemies, having no protection from the government, that unless they can emigrate they must eventually fall again a prey to the mother of harlots.

"Dear Brother, make these facts, for which I can give you the names of places and persons, known to the Christian public, that their prayers and sympathies may be roused on behalf of the Lord's poor in this country, who have dared, from regard to Christ's word, to flee out of Babel.

"The Lord is, however, strengthening our brethren to maintain their ground, and in the midst of the fiercest opposition the truth proves itself powerful and all-sufficient in the conversion of sinners.

"We had last year at Hamburg a clear increase of fifty-four members; our public services are well attended, and independently of preaching the gospel in the city, and at our numerous stations in Hanover, Holstein, and Mecklenburg, we circulated nearly 85,000 copies of the holy scriptures, and 645,000 tracts. We have also opened a good day-school, under the care of a brother educated as a teacher, which will prove a great blessing to the children of our members. Pray for us, that we may not trust in the machinery however scriptural, but in the life-giving Spirit of the Lord Jesus Christ."

The following paragraphs are extracted from the midst of a journal full of preaching and visitation sent by one of the German evangelists, belonging to our churches there, to the Missionsblatt for December. The necessity for such a stolen visit to his mother's grave may indicate both the intolerance of the authorities, and also what the missionary has had to give up in order to follow out his convictions.

"That I might not be seen and betrayed to the police, I went very early to the resting

place of my departed mother. Her corpse is not laid among the ranks of the deceased catholics, but in the corner of a court where only the bodies of self-murderers are usually buried; and even in this place, named by catholics 'the unconsecrated ground,' they grudged the dear sleeping form its grave. But I pitied the catholics in their consecrated ground more than my mother in her lonely bed.

"In the afternoon I went into the wood, whose thickness had in former times been a safe protection to us, and where we could read, to our comfort, the bible, so hated by the priests. The little band of dear brethren and sisters soon gathered round me and welcomed me again most heartily to their Bethel. We ventured to sing, and our hymn mingled with the notes of the happy birds of the wood who have never betrayed us yet. I gave the party a consolatory address and dismissed them. When it had become so dark that no one could recognize me I went to another place to break bread with the disciples. The dear Saviour blessed and protected us. The next morning I started at five o'clock on the Bodensee, and without hindrance reached Switzerland glad to breathe more freely than I could at Baden."

TILSIT.

Herr Dærksen writes from Tilsit that he with his two coadjutors have among them preached at six stations every Sunday. Twenty-two members have been added to the church.

He also says that a newly converted friend in Russia is speaking with warm-hearted zeal to his neighbours of Jesus the crucified. The brethren in Tilsit are making special prayer for him, that he may be enabled to hold his ground. One of the members would willingly go and engage in the same work, if any opening could be made in that dark land.

The report of Herr Keumitz for the last year is as follows:—

"*Templin.*—The community grows in peace, rest, and unity, so that nothing disturbing has happened. Fifteen persons have been baptized. I have been able to preach at many new places, where there has been real hunger and thirst for the word, so that often the apartments prepared could not hold the people, for more than a hundred persons would gather together to hear the glad tidings.

"We have only suffered persecution in isolated cases. A brother was condemned to a fortnight's imprisonment and two-and-half thalers costs, because he had distributed tracts; the one he has undergone in hunger and need, for the second his goods were distrained.

"A young woman who knows the truth was so fearfully handled by her father that the

scars remained on her body, and she was turned of doors, though she is an only child, and the support of her mother.

"Our prospects for the new year are full of of hope, inasmuch as many awakened souls earnestly desire admission into the church of Christ.

"May the Lord build the house, or the workmen will labour in vain."

HOME.

HIGH WYCOMBE, DUCKS.

On Tuesday, January 18th, 1853, recognition services were held at Union Chapel, on the settlement of the Rev. E. Davis. In the afternoon the Rev. W. Payne of Chesham delivered an introductory discourse, on the nature of a Christian church, when the friends adjourned to the school-room to tea; after which the services were resumed, when the Rev. John Hayden of High Wycombe inquired as to the leadings of providence in reference to the settlement, and presented the recognition prayer with much earnestness. After which the Rev. John Cox of Woolwich discoursed on the nature and obligations of the Christian ministry from 1 Corinthians iv. 1 and 2; the Rev. W. A. Salter of Amersham addressed the church and congregation from Hebrews xiii. 17. The Rev. Messrs. Weston of Wooburn, Payn of Kingshill, Blackmore of Princes Risborough, Smith of Wendover, and Mr. Job Pearce of Wycombe, took part in the services, which were well attended, and concluded by the pastor of the church, whose prospect in his new sphere of labour is hopeful and encouraging.

BURWELL, CAMBRIDGESHIRE.

The Rev. Charles Smith, late of Bardwell, commenced his labours as pastor of the church at Burwell on the 23rd of last January.

DEVONPORT.

The Rev. R. W. Overbury, after a connexion of twenty years, has thought it right to resign the pastorate of the baptist church, Eagle Street, Red Lion Square, and to accept that of the baptist church, Morice Square, Devonport. He enters upon his labours there on Lord's day, March 6th. His consistency of conduct and kindness of heart cause his brethren in London to part from him with regret, but at the same time with hope that he will be very useful in the important sphere of labour on which he is entering.

GREAT GRIMSBY.

Mr. Benjamin Preece of Horton College, Bradford, having received and accepted a unanimous invitation to the pastorate of the baptist church, Upper Burgess Street, Great Grimsby, intends commencing his labours there on the first Lord's day in April.

MILWOOD, TADMORDEN.

Mr. James Lay, baptist minister of Brough, Westmoreland, has accepted a cordial and unanimous invitation from the baptist church Millwood, to become their pastor.

STRATFORD, ESSEX.

The Rev. G. W. Fishbourne, having resigned the charge of the church at Bow, is at present preaching at Stratford, in a large room which some of his friends have obtained for temporary use, intending soon to commence the erection of a commodious place of worship in that neighbourhood.

RECENT DEATHS.

REV. THOMAS WRIGHT.

No doubt the pages of the Baptist Magazine are highly appreciated for the sober-thinking and judicious matter contained in them. But some numbers are especially interesting to members of families and of Christian churches by containing memoirs of dear departed friends. Whatever numbers are laid aside unnoticed after the first perusal, such are generally carefully laid by, with accompanying numbers bound up, and become a book to which coming generations of those families and churches are directed with peculiar interest. Thus many a pastor, a father, a husband, a wife, a mother, will have lasting mementos, who, were it not for the pages of the Magazine, would be, if not entirely, almost "forgotten and out of mind."

The Rev. Thomas Wright, late of Lay's Hill, Herefordshire, who is the subject of this sketch, was converted in early life, it is believed, under the ministry of the Rev. J. Jones of Newtown, Montgomeryshire. Although of a retiring and unassuming disposition, it was discovered that he had talent for the work of the ministry, and after having preached in many parts of North Wales, he was engaged by the Rev. Thomas Boyce to conduct a school and preach the gospel; and in this capacity he laboured at Madly, Monmouth, Lidbrook, and Lay's Hill, at which latter place he died, July 2, 1852. For some years previous to his death he was released from the school department, and attended more particularly to the preaching

of the glorious gospel of the blessed God, and the discharge of official duties connected with offices of trust.

Although there are no literary remains by which individuals may judge of the qualities of mind he possessed, there are many proofs, had it been early trained and cultivated, with his natural love of knowledge manifested in his self-tuition, he might have been more signalized in the mental world. To those familiar with him he displayed great ability in discerning between things that differ. With discrimination he possessed strength of intellect. Subjects requiring intense thought were not passed over, but taken up and followed until fully understood. His taste was refined; everything coarse or low he utterly abominated. Considering his numerous disadvantages and multiplied duties, he must have applied himself diligently to his studies. It was obvious that he was a good English scholar, having made himself acquainted with the grammar, not only in its general rules, but in its many exceptions; and he had a great facility in communicating it to others. He read with tolerable fluency the Latin and Greek scriptures. His sermons were well digested, and many of them written in full. His preaching, if not admired, was generally liked, being experimental, sound in doctrine, and rich in practice. He was a Calvinist; but thought the channel of truth sufficiently wide to get along without pushing up into the narrow creeks. His language was chaste and simple, well selected to express ideas. If any one thing marked his sermons in particular, it was their completeness—always a subject, and but one, that one brought before his hearers so as to exhaust it.

In speaking of a minister's usefulness, we seem to need a standard—but what is it to be? How little we know what corrections will be made on this point in the last day—when "every man's work will be tried of what sort it is!" We judge, however, that that man is useful who adds to the church eighteen or twenty per annum out of a congregation of five or six hundred; and it follows, that in proportion a man is useful, who, out of a congregation of one hundred, adds three or four yearly, should the congregation be in proportion to the population of the neighbourhood; judging of usefulness thus, he was useful in the conversion of sinners; if feeding the flock, visiting the sick, and anxious regard for sabbath school instruction to be imparted to the young, be marks of usefulness, in these respects he was useful. Besides these he was engaged in another department of useful labour.—For several years one or two young men were under his training, with a view to their entering upon the work of the ministry with greater acceptance and ability. There are most of them sustaining the pastoral office at the present time. How far his usefulness may be felt

and seen in this respect we are not able to say, but some would bear their unfeigned testimony to his untiring efforts to render them every assistance to facilitate their work. Again, he did a useful work in collecting upwards of £400 to pay for the chapel and premises at Lay's Hill, which are now the bona fide property of the baptist denomination.

His path, though, as he used to say, it was marked by goodness, was sometimes rugged. In addition to those trials that invariably come upon ministers from the church, his first wife was the subject of extreme weakness, so much so that his children, whom he tenderly loved, had to be put from home to be cared for when young. This cost him many a pang. In the year 1837, he lost his only son, after a few days' illness, a fine youth, and of promise. The emotion manifest when he was alluded to in the family circle, showed that his heart was bound up in him. This loss added to the nervous sensibility of the fond mother, who never laid aside her mourning attire until she was called away in 1846, we trust, to meet him. Having found a second partner in Miss Green, of Cosely, Staffordshire, he was only permitted the pleasure of her company ten short months. This bereavement was felt to be a painful one indeed—he almost “refused to be comforted;” but he who calls loved objects away frequently chastens the event by pointing out others who may be loved. And he did in this instance, in the person of Miss Broad, of Hay, Breconshire, with whom he anticipated many years of usefulness and happiness. But, alas! it was not to be so. An extract from the pen of the above-mentioned shall tell the rest:—“It appeared evident to me upon first becoming acquainted with him, that his habitual temperament was cheerfulness, perhaps in the extreme, but, for several months prior to his decease, he appeared to be advancing in spiritual mindedness, and to possess deeper and still deeper views of the vileness and depravity of the human heart. He very frequently said to me, ‘Ah! I have nothing to trust in but the blood and righteousness of Jesus. I have nothing of my own; no, not a rag.

‘Black, I to the fountain fly,
Wash me, Saviour, or I die.’

At other times he would say, ‘Well, the publican's prayer just suits me—‘God, be merciful to me a sinner.’ I must throw myself on the finished work of Christ.’ This appeared to be the habitual feeling of his heart—his own nothingness, and Christ's all-sufficiency. He was much occupied in ejaculatory prayer. Frequently, after we had retired to rest, have I been aroused by hearing him pleading with his God; and generally, when undisturbed or unnoticed, he would repeat the whole of the hymn in Dr. Rippon's Selection, commencing—

‘Help and salvation, Lord, I crave,’

and conclude by turning portions of it into fervent prayer. I believe his petitions were heard and answered, for the Lord appeared to crown his ministry of late with signal success; and he was privileged within the last few months of his earthly career, to lead down into the water many who, we trust, will be his crown of rejoicing in the last day. He always felt intense pleasure in administering the ordinances as they were delivered unto him. How often have I seen his countenance lit up with joy whilst commemorating the dying love of Jesus at the sacramental board, and more than usually irradiated. When, at the close of the ordinance, he had to give the right hand of fellowship to new members, he appeared to feel in every such instance—

‘That Satan had a captive lost, }
And Christ a subject won.’

No wonder that he could fervently join in singing at the close—

‘Often, O Sovereign Lord, renew
The wonders of this day.’

His affection for his flock did not appear to pass away with the excitement of such seasons. No, he possessed a father's as well as a pastor's heart—ever ready to visit, to sympathize with, and counsel the poorest and feeblest lamb of the flock. A great lover of peace—ever ready to make a sacrifice, or employ self-denial to keep it. I believe he had no greater joy than to see the people of his charge ‘walking in love, and keeping the unity of the Spirit in the bond of peace.’ He frequently watched the tribes coming up to the sanctuary, and used to say, ‘Here they come. I hope the Lord will give me something for them to-day.’ I can truly say, that I believe the glory of God in the salvation of his redeemed church, the downfall of Satan's empire, and the extension of the Redeemer's kingdom, lay very near his heart, for these he prayed, and for these he laboured. Unfurling the blood-stained banner of the cross was not only his occupation, but his loved employ. And when the summons came, and the last, the mortal blow was given,

‘His sword was in his hand,
Still warm with recent fight,’

he having, only the sabbath before, improved the death of his friend, J. Penny, Esq., from ‘Let not him that girdeth on the harness, boast as he that putteth it off,’ which text was chosen, not merely to give him scope to speak of his friend, for whom he entertained a great regard, but at the same time hoping that the word, in the hands of the Eternal Spirit, might be made useful to some young disciples, who had but the sabbath before put on Christ by baptism, and for whom he felt an anxious solicitude. It is rather remark-

able, that one of the hymns made choice of and given out by himself on the occasion, and which he particularly requested might be sung to a solemn tune, was the 610th in the Selection, commencing—

'Few are thy days, and full of woe.'

Ah! little thought we, whilst singing the melody of Arabia in low and plaintive strains, to—

'Determined are the days that fly
Successive o'er thy head;
The numbered hour is on the wing,
That lays thee with the dead.'

Little thought we that the days of the preacher were only to be four in number, and then the tongue that had just been addressing us would be paralyzed for ever, or methinks the sanctuary had become a Bochim, and our harps, quite unstrung, had been laid aside. But our God, who is a God of infinite love as well as wisdom, although he knows the point, the very spot, where each of us shall fall, has mercifully withheld from us what shall be on the morrow. On the following Friday, apparently in the midst of a life of usefulness, and in the enjoyment of his usual health and spirits, he was, without a moment's warning, struck with paralysis, which rendered him speechless, and deprived him of the use of his right side, in which painful and distressing situation he lingered until the following Tuesday, when his spirit took leave of its clay tenement, and returned unto God who gave it.

"One incident may not be unworthy of notice:—A good and devoted clergyman, who had frequently called upon us at Lay's Hill, as soon as he heard that Mr. Wright was sick, walked a distance of four miles purposely to see him, and talked to him very sweetly of the love and sympathy of Jesus, read to him the account of the poor paralytic, from which he argued the power of Jesus to raise him up under similar circumstances; he afterwards prayed with him, and, before he left, said, 'I hope the blessed truths you have so long preached to others, you now find to be your solace and stay in this season of affliction and suffering.' The afflicted one gently raised his left hand, and, by his looks and gestures, it was evident he recognized his kind friend, and was in possession of that solacing and supporting power of truth to which an allusion had been made."

The Rev. W. Stanley of Peterchurch, and the Rev. W. F. Buck, independent minister of Ross, performed the funeral ceremony; and among the many who came to shed the tear of sympathy, and pay the last tribute of respect, was seen the Rev. W. W. Dearing, the kind clergyman referred to. No ostentation marked his appearance, but, in a lowly manner mingling with the mourning attendants, he seemed to say, "I have lost a friend, a brother in Christ."

A neat tablet marks the spot where the mortal remains of the affectionate husband, the loving and indulgent father, and the faithful pastor lies, containing, as part of the inscription,—

"Soldier of Christ, well done!
Rest from thy lov'd employ."

J. H. H.

Hay, Feb. 10, 1853.

MRS. MACK.

The late Mrs. Mack was born at Clipstone, A.D. 1794. Her grandfather was the principal founder of the baptist cause in her native place, and her parents were members of the church for many years. In the burying-ground attached to the chapel, there is a tombstone erected to the memory of her father, mother, and six sisters, all of whom died in the faith and now sleep in Jesus.

In the year 1814 Mrs. Mack was baptized by her future husband and became a member of the church at Clipstone. The next year she was married to the Rev. J. Mack, and in the year 1831 she was left a widow with six children, the eldest being under twelve years and the youngest about two. The death of Mr. Mack was deplored through the whole of our denomination and by many in other religious communities, while the sympathy which was manifested towards the bereaved family proved the high esteem in which he was held, and that devout men made lamentation over him. He was a man of strong mental powers, eloquent as a preacher, humble as a Christian, generous almost to a fault, beloved while he lived, and lamented when dead.

Mrs. Mack maintained her Christian profession during a period of forty years, and she adorned the doctrines of God our Saviour in all things. Her piety was sincere and eminent, but its eminence did not consist in display and ostentation, or in noisy and therefore hollow professions, much less in sounding a trumpet to publish her virtues and good deeds. On the contrary, she was distinguished by the meekness and gentleness of Christ, and by the fruits of the Spirit. Her piety did not resemble a mountain torrent which makes a noise and show for a time and then disappears, but it was like the noiseless, quiet, and ever-flowing stream, which waters the richest meadows and promotes perpetual verdure. She was humble, unobtrusive, regardless of herself if she could serve others, without guile or pretension, loved most by those who knew her best, and seen to the greatest advantage within the circle of her own family. One admirable feature in her character was that she never spoke evil of persons, never reported scandal or railed at the absent, was never known as a talebearer or as a busy

body in other people's matters, and when she could not praise, her lips were closed.

Love to the house of God was conspicuous in her religion—she may be said indeed to have dwelt in the house of the Lord. Not only on the Lord's day but on week evenings she was in her place when health permitted, and sometimes she was there when prudence might have urged her to stay at home. But her heart was there and she must needs go at the hour of prayer. This love to the sanctuary resulted from Christian principle, from attachment to Christ, from love to the brethren, and from a profound conviction that by waiting on the Lord she renewed her strength; hence she often expressed her surprise and regret that Christians did not more highly prize meetings for social worship during the week.

For seventeen years of her life Mrs. Mack knew the cares, anxieties, and responsibilities of being a minister's wife. In this capacity the words of Solomon apply to her most truly, "the heart of her husband doth safely trust her, so that he shall have no need of spoil." Mr. Mack was a popular preacher, often from home in the service of his Master, and consequently much depended on the wisdom and discretion of his wife. She knew the heart of a minister, and hence to the last she sympathised with all who faithfully preached the gospel. Mr. Trestrail, who succeeded Mr. Mack as pastor of the church at Clipstone writes thus, "I always entertained a friendship for her, very deep and sincere. She always behaved to me, as your father's successor, with the utmost kindness and with the highest honour. She neglected no opportunity of helping me in my work, and her affectionate sympathy in sickness and trouble I have never forgotten."

It has been stated that Mrs. Mack was left a widow A.D. 1831, with six young children. Mothers and widows will know how to feel for her situation and difficulties. Her situation was painful indeed, and some would have sunk under such a visitation of divine providence, but she rose with the occasion, and through Christ who strengthened her was enabled to bear the heavy stroke with submission to the will of God. Henceforth she lived for her family, and she looked so well to the ways of her children that they have risen up and called her blessed. And they may well do so, for few children ever had a more pious and affectionate mother, while it is equally just and true to say that few mothers ever had more dutiful and loving children. One of her family declares "that she was chiefly anxious that all her children should seek first the Lord, believing that all necessary temporal blessings would follow," and the writer of these lines can testify to her deep concern for their consecration to God. This was uppermost in her mind, it filled her heart, it was the subject of con-

fidential intercourse, it was the burden of her prayers and the object of her hopes; so much was this the case that it is doubtful whether any event on earth would have given her such positive delight as the obedience of all her children to the commands of Christ. In connexion with this subject one custom of Mrs. Mack's was admirable, and may be earnestly recommended to all mothers. Day by day she took her children in rotation and prayed for them in turn, so that every child had his or her day in the calendar of the mother's prayers. The rotation went from the oldest down to the youngest, and whether they were in distant lands or under her own fostering care, whether single or married, in sickness or health, their mother [was at the throne of grace pleading for their salvation and happiness as regularly as the days returned. Happy children to have had such a mother, and to have received from her piety and devotions such a precious heritage!

The circumstances of Mrs. Mack's death were solemn and deeply affecting. We had met in the vestry of Tuthill Stairs chapel, Newcastle, for special prayer on the evening of January 4, and the writer was in the act of reading the words, "Let your loins be girded and your lamps burning," &c. Luke xii. 35, 36, when our dear friend was suddenly seized, and in a few minutes after she had gone into the chapel death had done his work. Medical aid, filial affection, Christian sympathy, were of no avail, and her ransomed spirit passed from the prayer meeting to the general assembly and church of the Firstborn in heaven. If a blessing is promised to those who *dwell* in the house of God, what must be the blessedness of those who *die* there in the very act of communion with the Saviour, and from that spot ascend to the purer fellowship of heaven! What a translation! What an exaltation! "And I heard a voice from heaven saying unto me, Write, blessed are the dead that die in the Lord, from henceforth, saith the Spirit, yea, that they may rest from their labours and their works do follow them."

"No more thy prayer
Up through the solitude of night shall rise
To bless thy children's children—nor thy soul
Yearn for re-union with those kindred ones
Who went to rest before thee. 'Twas not meet
That thou should'st longer tarry from that bliss
Which God reserveth for the pure in heart."

REV. JOSEPH ASHFORD.

Died, at Oakham, on January 25th, in the sixty-third year of his age, the Rev. Joseph Ashford, baptist minister. For nearly forty years he had faithfully and effectually preached the gospel of Christ; and throughout his pilgrimage, and especially in its final hour, he was favoured to enjoy a good hope through grace, and a happy measure of the peace of God which passeth all understanding.

MR. CHARLES DAVIES.

Died, November 22nd, 1852, esteemed and respected by all who knew him, Mr. Charles Davies of Wallingford. In early life he became a decided follower of Christ. His profession of religion was adorned by a truly benevolent spirit, and sustained by great consistency of conduct. In great and accumulated affliction he manifested willing submission to the appointments of Heaven, and died supported by those immortal hopes which arise from the hopes which arise from the faith of the gospel.

COLLECTANEA.

SHANGAI.

Chinese at Shanghai can form a tolerably correct idea of the manners and customs of the outside barbarians. The merchant princes of England and America have called into existence a city of palaces, embellished with gardens, and provided with luxuries and comforts of which the natives never dreamed. The most conspicuous objects discernible as you approach the city from a distance are the spires of temples to the living God, the loftiest being that of the Chinese baptist church, and the next in height that of the English episcopal church. The latter was erected, and a chaplain is supported, at the joint expense of the British government and the foreign community. Half a mile above the foreign city lies Shangai, its low houses concealed by a forest of junks' masts, but far less imposing than the forty sail of square rigged vessels anchored off the foreign town. Its commerce is increasing with extreme rapidity, equalling, if not already exceeding, that of Canton. From this point steamers will cross the Pacific to San Francisco, and to Japan, but two days' distant.—*American Missionary Magazine*.

MISSIONS AT SHANGHAI.

There are above twenty male missionaries and several unmarried ladies labouring at Shanghai, in connection with baptist, sabbatarian, independent, presbyterian, and episcopalian churches. Being a great commercial mart, it is necessarily an unfavourable place for missionary effort, and unhappily the greater part of them are in or near the foreign town, and their influence over the timid, suspicious natives is greatly lessened thereby. Those only who reside among them can win their confidence, and show wherein Christianity differs from the hateful commerce of Christian lands, so called. Romish missionaries keep at a distance from foreigners engaged in secular pursuits, and are consequently regarded with more favour by both classes. As opportunities present,

it is to be hoped that the large villages and cities within a day's sail of Shanghai will be occupied by our brethren there, who will take up their abode among the people. I would not have a missionary conform his mode of living to that of the natives. On the contrary, I think sound policy requires that his home should as much as possible resemble the one he has quitted, and be furnished with every comfort which can in any way counteract the depressing influences that are inseparable from such an exile; nor should he, on the other hand, be so mixed up with his countrymen as to lead the natives to suppose that their objects are in anywise similar. Aware of this, many brethren at Shanghai are endeavouring to procure sites for building in the city or in the suburbs furthest removed from foreign commerce; but situations otherwise suitable can be procured with great difficulty, owing to the open and secret opposition of people and rulers. Medical missionary operations at Shanghai appear to be very useful in counteracting pagan prejudices against Christianity, and in commending the gospel. The Southern Baptist Mission has been strengthened lately by the arrival of Dr. Burton from Tennessee, who immediately opened a dispensary in the church. The American Episcopal Mission, by devoting much money and labour to education, appears to have been most successful thus far. Without an educational establishment no mission in China can be considered very efficient in laying broad evangelical foundations.—I cannot take my leave of Shanghai without expressing the obligations I am under to missionary brethren of every name, for their kindness to my family while residing among them.—*American Missionary Magazine*.

SARDINIA.

The *Buono Novella*, of Turin, of the 26th November, gives the following statement. At Saint Vincent de Favale, in the province of Chiavari, there resided two respectable families of peasants, named Cereghino, consisting, including children, of about thirty-nine persons. Two years ago a bible fell into the hands of one of them. It was read with attention, and, without any other instrumentality, became the means of convincing these people that the creed and practices of the church of Rome were at variance with the Holy Scriptures. They retired from her communion, and, instead of attending mass, met to read the bible, and for social prayer. Meanwhile they had heard in an unexpected manner, that there was a Christian people near the Alps, the Waldenses, whose faith was in accordance with their own; and they accordingly applied for pastoral help from that quarter, and were waiting a visit from

their newly-discovered friends. Neither mockery nor threats had been wanting to deter the Cereghini from their new faith; but they remained steadfast. The priests were not, however, to be thus defeated. Early in the morning of the 13th November, while these Christian people were yet in bed, two brigades of *carabinieri*, fully equipped and armed, rode up to their dwelling, and showed a written order to arrest four members of the family, *viz.*, three men and one woman. These were accordingly led off to the prisons of Chiavari, placed in close confinement, and forbidden the visits of even their nearest relatives. Two of them, man and wife, when they heard the order for their arrest, asked to be allowed to have their usual family prayer. This being granted, and having ended their devotions, they yielded themselves up to the police. Another, André, father of five children, on hearing the order for his arrest, exclaimed, amid the sobs of his wife and of his children, just awakened from their sleep, "Thanks be offered to thee, O Lord, that thou hast deemed me worthy to suffer persecution on account of thy gospel! I could never have expected to be thus honoured." The case has been referred to in the Chamber of Deputies, at Turin, by a liberal member of the legislature, M. Valerio, as an infringement on the liberties of Piedmontese citizens, and the principles of religious toleration. The Archbishop of Turin takes the lead in this opposition to the bible and the constitution.—*Watchman*.

THE WALDENSES.

Besides England and Belgium, there is no state in Europe where liberty of conscience and worship are so largely enjoyed as in Piedmont. It [or rather Sardinia] is now, as every one knows, a constitutional monarchy. It contains four millions and a half of inhabitants, and is divided into five parts; namely, the duchies of Piedmont, Savoy, and Genoa, the province of Nice, and the island of Sardinia.

It is in the duchy of Piedmont, at the foot of the Cottian Alps, that we find the so-called Waldenses; those Christians who, despite so many violent persecutions, have never bowed the neck to the haughty church of Rome. It is now more than four years since these dear brethren of ours were exalted to the rank of human beings, by the generous and magnanimous spirit of their late king, Charles Albert. Their number is about 23,000; and now that the powerful hand of God has "brought them out of Egypt, and from the house of bondage" like his people Israel, they will become a great nation, and the light of the gospel, for ages confined to their humble valleys, will find its way all over Italy.

The Waldenses, at the present time, possess several churches, a good number of schools, a handsome college at La Tour, a hospital, some missionary stations in Italy, and among the Italians abroad. They shortly hope to open an establishment where those Italian priests who abandon the church of Rome, may (if sincere) take refuge, and receive the instruction they require, in order to their employment in the Lord's vineyard as pastors, evangelists, schoolmasters, colporteurs, &c.—*Evangelical Christendom*.

THE POSITION OF ENGLAND.

The position made for England by the successes of despotism and the intrigues of Jesuitism is in many respects similar to that in which our country was placed by the compact between the Emperors Napoleon and Alexander, in July, 1807, to share Europe between them. There exists a confederacy against parliamentary government, and England as the noblest fortress of it. Four great powers are convinced that parliamentary government is inimical to their existence,—Russia, Austria, the papacy of Italy, and the imperialism of France. Russia not excepted, all these powers have obtained their present success by lawless force. Historically, the basis of European society has been the observance of laws. The *coup d'état* of the 2nd of December, 1851, completed the conquest of the capitals of the continent; Hungary, Rome, and Venice, only preceded the republic of France in ruin. In Belgium, Holland, Spain, Portugal, Greece, Switzerland, Denmark, and Sardinia, the diplomacy of the four despotisms have brought parliamentary government to the verge of destruction. A few more months and the new Tilsit confederacy against Great Britain and the United States, will, chiefly by Jesuitical agencies, have forced ministries favourable to their views into all the constitutional governments upon the continent, and to whom propositions will be submitted similar to those which Napoleon imposed upon Denmark and Portugal,—either to be absorbed by Russia and France, or to lend the aid of their fleets towards an invasion of England by a combination of all the naval forces of the continent.

Such we know is the situation which despotism and Jesuitism have created for the nations of the world. The papacy will stand or fall with the success or failure of her new armada.—*Eclectic Review*.

BUNSEN'S HIPPOLYTUS.

We believe that enough has been advanced to satisfy any candid inquirer that the book before us could have been written by no other person than Hippolytus, bishop of

Portus and martyr. Professor Jacobi, in the "Deutsche Zeitschrift für Christliche Wissenschaft und Christliches Leben," expresses his opinion that Hippolytus is the author of the Treatise against all Heresies; and Dr. Duncker, in the "Göttenger Gelchrte Anzeigen," pronounces that the author is Hippolytus, and promises to prove his assertion in a new edition of this work on Heresies, which he is now engaged in preparing. Both these learned men have come to their conclusion without having any knowledge of Mr. Bunsen's researches, which, however, had been printed some time before, although not published. Dr. Lomnatch, the editor of Origen's works, in a private letter to Mr. Bunsen, has stated his conviction that the work cannot have been written by Origen, and his belief that it is from the pen of Hippolytus.—*Edinburgh Review*, Jan. 1853.

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The literature of the season makes an auspicious commencement with the learned and ingenious work of the Chevalier Bunsen on "Hippolytus and his Age." . . . The book will no doubt find its way into the hands of every Christian scholar. The distinguished reputation of the author for varied learning and critical acumen is amply sustained. . . . We notice "Hippolytus and his Age" thus briefly now, as we hope ere long to devote an article to the work."—*Westminster Review*, Jan. 1853.

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Pædo-baptism was unknown to Hippolytus. It was unknown in the *post-Apostolic* Church (to which Bunsen unhesitatingly adds the *Apostolic itself*) till Cyprian first established it as a principle. Baptism of *children* had only begun to be practised in some countries, being defended in the time of Tertullian and Hippolytus merely as an innovation; but *infant* baptism was not known. On this interesting point we refer to the third volume, where the subject is treated more correctly than in any other work. Even Neander has failed to perceive the true sense of certain passages in Origen and Tertullian. Here, for the first time, the thing is cleared up. Tertullian speaks of the baptism of *growing children* (*parvuli*), and pleads for delay till they be able to take the vows upon themselves. The three classical passages in Origen relating to the subject also speak of *parvuli*, not *infants*. In accordance with this is a passage in the Alexandrian church-book which states, that the baptism of *children* is an apostolical tradition. What Tertullian and Origen oppose is the baptism of young, growing children, not of new-born infants. The latter was introduced by Cyprian and his African contemporaries at the close of the third century, who looked

upon it as a washing away of the sinfulness of human nature, and connected it with the ordinance of circumcision. It is unfortunate that Neander has confounded the *parvuli* of Tertullian and Origen with *infantes*, and has consequently furnished a very imperfect account of the origin of infant baptism. And it is somewhat remarkable, that Schaff has erred in the same matter, perversely deducing from Tertullian's testimony the general practice of infant baptism.—*Journal of Sacred Literature*.

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THE LATE DR. LEE.

On December 16, at Barley Rectory, Herts, the Rev. Samuel Lee, D.D., Rector of Barley, canon of the cathedral church of Bristol, and late Regius Professor of Hebrew in the University of Cambridge.

Dr. Lee received the first rudiments of learning at a charity school at Longnor; and at twelve he was put out apprentice to a carpenter. Though he had only six shillings per week, he contrived to spare something to gratify his desire for learning, and acquired the knowledge of Latin and Greek, reading Cicero, Caesar, Horace, Plato, Homer, and Lucian. After this, chance threw in his way the Targum of Onkelos, which he soon learned to read; then the Syriac, and the Samaritan.

By this time he had attained his twenty-fifth year; and being sent into Worcester-shire, on the part of his master, to superintend the repairing of a large house, he determined to relinquish the study of languages, and consider his calling as his only support. But a fire broke out in the house, and, consuming his tools worth about 25*l.*, left him without a shilling. He then thought of some new course of life in which his former studies might prove advantageous, and he became master of a school at Shrewsbury, and afterwards the most distinguished Oriental scholar of this country.

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THE LATE REV. THOMAS SMITH, M.A.

It is our melancholy duty to announce the decease of an eminently gifted and laborious servant of Christ, the Rev. Thomas Smith, A.M., late pastor of the church assembling in Nether Street chapel, Sheffield, and for nearly thirty years classical tutor of Rotherham college. On Friday, after some hours of suffering, he tranquilly breathed his last—we believe in the sixty-seventh or sixty-eighth year of his age. Shortly before he expired, in the presence of his wife and Mr. T. R. Smith, after having struggled with the depression incident to disease, he suddenly broke out with the exclamation, "Peace, joy, comfort!" Mr. Smith was a native of Scotland, and cherished a strong regard for his

aged schoolmaster, at Kilsyth, who lived to a very advanced age, and died only about two years ago. He graduated in the University of Edinburgh, and was a sound Greek, Latin, and Hebrew scholar.—*Patriot*.

LOCAL EDUCATION SCHEME.

Of the course over which we have gone the following is a summary view. The local scheme is primarily eleemosynary, that is, charitable. Its advocates allege an educational deficiency; but they have, as to school accommodation avowedly no case, and as to school attendance really none. They allege a widely operating poverty; but the poverty alleged does not exist, nor, if it did exist, does the local scheme supply a remedy for it. Null as a charity, it is pleaded for on the secondary grounds—that school support is inadequate; that a school rate is on a par with other rates; that education will diminish the cost of pauperism and crime; and that society has a right to see to its own interest; all which pleas we have examined, and refuted. The petitions also we have weighed, and found wanting.

Concerning the local bill we have come to the following judgment; that it is superfluous, costly, unjust, uncharitable, and injurious; that it is destructive to educational efforts on the voluntary system; that it entails government control; that it creates a religious endowment; that it provides unsatisfactorily for new schools; that it violates liberty of conscience, both in the child and in the rate-payer; that it makes capricious use of the minutes of the Committee of Council; and that it is objected to by parties too numerous and influential to allow of its being carried into operation.

Our closing remarks shall be directed to two questions—first, whether a case has been made out for legislative interference; and if not, what measures are best adapted to supply to the process of popular education its proper and desirable stimulus.

With respect to the first of these points we may begin by observing, that we do not think the advocates of the Local scheme have made out anything like the case they expected, or produced anything like the impression on which they calculated. We attended the examination from the first, and speak consequently from personal knowledge and observation. Before the Committee assembled it was whispered in the corridor that the Voluntaries had no idea of the fearful nature of the case which would be made out, and we entered the apartment "with 'bated breath," and an almost trembling expectancy of what we were to hear; as the examination proceeded, however, our spirits revived, and we gradually grew quite comfortable. After some time we whispered, "Is this all?"

But at length it went round our circle, with a look of pleased surprise, "Mr. Richson is making out a case for the Voluntaries!"

We have reason to believe that an impression of a similar kind, although perhaps less strong, was made upon the members of the committee at large. We know that some of the most strenuous advocates for parliamentary interference among them distinctly admitted that the case of the voluntaries had improved as the evidence advanced; and we are much mistaken if there was not produced a general conviction, that too much good was doing and likely to be done upon the voluntary system to allow to any considerable interference with it the character of wisdom.

With respect to the Local scheme in particular, we think it made small progress in the estimation of the Committee. It had evidently some warm friends, among whom Mr. Cardwell made himself conspicuous—he may be called, indeed, a partizan; Mr. Gladstone and the Marquis of Blandford, though evidently inclined to the same side, exhibited more impartiality and openness to information, a commendation in which we are sorry to say we cannot include Mr. Mon-sell or Mr. Brotherton. Lord J. Russell did not often attend the meetings of the Committee, nor did he pay any great attention to its proceedings when he was there; the few questions which he asked showed him to be entrenched in a set of previously formed notions, which he had no intention to relinquish. The position of the Chairman, Mr. Cobden, Mr. Fox, and Mr. Bright, as advocates of the secular system is well known, and it is enough to say of them that they acted their part with great skill and good humour. Mr. W. Miles, who attended, as it was understood, on the part of the government, apparently committed himself to no side, but endeavoured with much impartiality, discrimination, and candour, to get at the truth and measure of every statement. Of staunch voluntaries the only one in the Committee was Mr. Peto, of whose attention to the business in hand, and courtesy to those more particularly interested in it, we have to speak in high and cordial terms.

Our general view of the case put forward by the Locals may be expressed in the words of Mr. Baines.

"1578. I submit to the Committee, that those facts and opinions which I have quoted from the tables, and calculations, and evidence of the promoters of the bill, are absolute fatal to its claims on the support of the Committee; that they prove, with overpowering strength, the ability and willingness of the people of Manchester to build and sustain schools of every kind, wherever and to whatever extent they may be required; that the plea of inability on the part of the working classes to pay for the education of their children is refuted, not only by the high

rate of wages in Manchester, but by the fact, that, in the poorest districts, and among the poorest classes, the children are now as generally sent to school and paid for as in the less poor districts; and that the alleged difficulty of obtaining the subscriptions for the annual support of schools, whatever individual cases may be adduced, is proved to be of no force whatever, by the splendid liberality exhibited during a long course of years, and with continual enlargement, on behalf of education among all classes.—*Hinton's Case of the Manchester Educationists.*

THE REV. WILLIAM JAY.

On Sunday last, the 30th of January, the Rev. W. Jay's connexion with Argyle Chapel, in this city (says the *Bath Journal*), terminated, after a duration of sixty-four years. The fact was affectingly announced by a letter from Mr. Jay, read from the pulpit by the Rev. Mr. Dyer, the minister on the occasion. The venerable minister stated that that day his connexion as minister over that congregation ceased, with all its awful responsibilities. He had hoped, he added, to have been able to have addressed them on that day. That would have been in unison with his long-expected wish; but the will of God was otherwise, and he bowed submissively to that will, as it would have been a service which would have rent him in pieces. His thoughts, he further said, dwelt greatly on that much-loved chapel and its attendants, and he prayed that God would direct them to a man after his own heart, who should break unto them the bread of life, and that continued peace and prosperity would reign within its walls. He hoped yet, if God should give him strength and ability, that he might at some future period be permitted to address them again, either in his old arm chair in the vestry, or from the pulpit. It did not become him to dwell on the character of his ministrations there, but he would say that—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

HOUSE OF COMMONS.

The question of religious persecution in Tuscany, having special reference to the Madiaia, was brought forward by the Hon. Arthur Kinnaird, in a neat speech, pervaded by a gentlemanly and a religious spirit. The chief feature of the discussion which followed was a two hours' speech from Mr. Lucas, who attempted to draw a distinction between liberty of religious thought and faith, which he would permit, and what Jeremy Taylor calls "the liberty of prophecy," which he would not. He was far too successful in

proving that penalties for preaching a religion in opposition to that professed by the state are not exclusively inflicted by catholic governments. He pointed to Russia, Sweden, Switzerland, and, alas! to Tahiti, in proof of this position. And he called upon the British government, if they intended to use their influence in staying persecution, to do so impartially, and to exert it on behalf of Roman catholic as well as protestant victims. It was certainly humiliating to sit in that house and hear evidence brought forward by the ultramontane mouthpiece, proving that the congregationalists, whose principles are so noble, have been committed by their missionaries in Tahiti to the employment of law and physical force, for the purpose of preventing the introduction of a faith which they deemed erroneous. It was mortifying in the extreme to know that the accusation was but too well founded, and that no proper reply could be given to it, unless it were one of abject apology. However, Lord John Russell's answer to Mr. Lucas, and that also of Lord Palmerston, were, as far as they went, skilful and effective, and, assuredly, carried with them the general feeling of the house. Lord John rose to animation, and enounced some large principles of religious liberty which, if only fully carried out, would bear him much further than he is at present inclined to go. On the whole, Mr. Lucas, while undoubtedly displaying great ability, evinced also an utter misconception of the principles of "religious equality" which he professes to champion for Ireland's sake, and was much more successful in exciting admiration of his talents, than of conciliating confidence in his cause.—*Nonconformist, Feb. 23.*

MAYNOOTH.

Last night was given, in great part, to the Maynooth College question. Not wholly—for the first hours of the evening were occupied in debates on private bills, followed by divisions—and nearly an hour was passed in listening to a speech of Sir R. Inglis, showing the necessity of providing Vice-Speakers of the House of Commons. At last Mr. Spooner was called on, and spoke for about two hours to empty benches, much after the same fashion as he has usually done on this subject. His motion was met by Mr. Scholefield's admirably timed, and well expressed amendment, in support of which the member for Birmingham delivered, in a very genial tone, a brief but appropriate speech, and was well seconded by Sir W. Clay. Mr. Stanton, Mr. Ball, and another Conservative or two sided with Mr. Spooner. Mr. Miall, who addressed the House for the first time, and who was fairly listened to, explained, in a speech of about a quarter of an hour's length, the grounds on which he intended to vote for the amendment, and refrain from voting

on the original resolution. Mr. Duffy opposed the motion in a very clear and precisely enunciated speech. Sir John Young was the organ of the Ministry on the occasion, and did his part with becoming spirit. The

discussion was adjourned, and it is doubtful whether it will ever come on again. Certain it is that the House is heartily sick of it, and will stave it off if possible.—*Nonconformist*, February 23rd.

CORRESPONDENCE.

POSSIBLE CRUSADE.

To the Editor of the Baptist Magazine.

DEAR SIR,—I should very much like to see a discussion in your pages of a question of which I have thought a great deal without coming to a satisfactory conclusion.

I am one of a large and increasing number who think it probable that before long the Court of Rome will proclaim a Crusade against Britain, and that under its sanction several of the chief powers of Europe will combine to devastate our country and trample under foot our civil and religious liberties.

Should such an attempt be made, my question is, What ought really religious men to do? Ought they to arm? Ought they to fight? Or ought they to regard our Lord's precept, "I say unto you that ye resist not evil" as applicable to the case?

The late Andrew Fuller, in his Discourses on the Apocalypse, referring to the Waldensians says, "I believe that in almost every instance, where a body of Christians have taken the sword to defend themselves against persecution, they as a body have perished by the sword." The writer of a Review of the Reformation and Anti-Reformation in Bohemia, in the Baptist Magazine for 1846, quotes this language, argues forcibly in favour of Mr. Fuller's view, and appears to think that in such a case the duty of Christians is to brace themselves for suffering but not to fight. I wish to have a settled opinion before the day of trial comes. If it never comes, the investigation of the subject will have done no harm; but if it should come, it will not be a favourable time to give due deliberation to the arguments which may be advanced on either side, in the midst of bustle and alarm. We should be prepared now, that we may act then with decision and consistency.

It will be no answer to this inquiry to descant on the improbability of the attempt, or of its success. My question is, What, if it were to take place, would be my duty? I feel already as though I could give in such a case a specimen of British determination, and venture myself into the thickest of the conflict in defence of my family; but, Should I be doing right as a Christian?

I am, dear Sir,

Yours truly,

A HUSBAND AND A FATHER.

HINT FOR SABBATH SCHOOL TEACHERS.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Permit me to suggest a plan whereby the circulation of your valuable Magazine might be considerably increased. The hint comes late, but not too late, if it be deemed worthy of adoption.

Our Sunday school teachers have lately begun to circulate amongst themselves, with other periodicals bearing directly on their work, the Baptist Magazine, thereby giving an opportunity to many to become acquainted with important news, &c., which would not reach them in any other way.

It has occurred to me, that if this plan were adopted in only one-third of our Sunday schools, much pleasure and profit would be afforded to many new readers of the Magazine, and an important addition made to the funds available for the relief of the widows of Christ's faithful ministers.

Only yesterday I was reminded in a most affecting manner of the claims of this class of sufferers. I refer to the recent death of an estimable minister of Christ in this neighbourhood, who, some years ago, resigned a good situation that he might "give himself to prayer and the ministry of the word," and now leaves behind a mourning widow and ten children "cast upon the fatherhood of God."

I am, my dear brother,

Yours cordially,

HENRY LAWRENCE.

THE APPEAL FROM WATERFORD.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—As some misapprehension exists respecting the circular which appeared in the *Chronicle* for this month, will you kindly permit me to state that the cost of the repairs and alterations on the meeting house referred to therein was £114 17s. 0d., exclusive of what was spent on the minister's residence; and the whole amount, except £14 now due, was collected in this city. The sum originally lent by Mr. Hardcastle exceeded £30; and a part of that loan was repaid him during the last year of his life. The balance could scarcely have been paid his family before this time, because for twelve months after his decease the church was put to extra expenses, and increased their debt by having to procure supplies from England. Then another loan has been paid

off since 1847, which took precedence of that we are now anxious to remove, partly because it was judged that the interest would be better than the principal to Mr. Hardcastle's children while they were at school.

It has been said that the property should pay the expenses of its management, renewal of leases, &c. So it does under ordinary circumstances, but it should be known that no blame whatever belongs to the present office-bearers of the church, for the deacons have been in office only about three years, and the pastor scarcely two. Already the senior deacon and the minister have suffered through the incumbrances mentioned in the appeal, and various sums have been contributed by the church towards reducing the debt. It is only right to add, that the legal expenses referred to in the circular were unforeseen, and the death of the experienced pastor was the principal cause of there not being provision made beforehand for the renewal of the lease.

One correspondent suggests, that the introduction of gas will awaken no sympathy among friends in England. This sentiment is perhaps not unfounded in fact, but it may interest some to know that it was a gentleman from the sister country, not a baptist, who worshipped with us some months ago, that suggested its desirableness, and offered spontaneously a donation towards the apparatus that might be required for the purpose. This we might easily obtain without foreign aid, if we were quite free from debt, and had no interest or other extra demands to meet. And we do not wish friends in England to do it entirely for us. All we ask is, help for those who help themselves. Probably there is no baptist church in Ireland connected with the Baptist Union for which less has been done by the English baptists than our's, except Dublin, and we would not solicit aid now were the circumstances of the people as good as they were a few years ago. Perhaps too, if the facts could be ascertained, it would be found that few churches in the United Kingdom had done more for their self-support, or contributed more in proportion to their numbers, to our various societies than the church at Waterford.

Our brethren on the other side of the channel are engaged in great and noble undertakings, and it is therefore not surprising that our comparatively unimportant paper should have been overlooked. But in almost every congregation there may be found a Christian labourer who does not despise little things. If a few of this character would interest themselves, and their richer fellow Christians in the matter, we should soon have all we need.

I am, dear Sir,

Respectfully yours,

T. WILSHERE.

Waterford, Feb. 12, 1853.

SPANISH TOWN COMMITTEE.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Can you acknowledge in the next Magazine the following:—Collected in Norwich for the cause in Spanish Town, by the Rev. J. P. Mursell—

Mr. Phillippo	£10	0	0
Mr. James Colman	5	0	0
A Friend.....	2	0	0

By doing so you will greatly oblige,

Yours very truly,

11, Surrey Place,
Old Kent Road.
Feb. 18, 1853.

JOHN ALDIS.
Hon. Sec.

JOHN HOWARD, THE PHILANTHROPIST.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Before I address a few observations in reply to your correspondent, Mr. Williams of Glasgow, allow me to say that I feel it incumbent on my Christian character, to express my deep sympathy on the afflictive dispensation which has deprived you of a beloved son, and the church of a devoted and useful minister: may He who has thus smitten, *continue* to uphold you with the "right hand of his righteousness," and also sanctify the removal of the beloved one to all our hearts; *especially* to the benefit of our young men.

The record referred to by Mr. Williams I believe to be perfectly correct: he desires full proof on the names of Newton, Milton, Whiston, and Howard, but I confine my *present* intelligence to the last-mentioned.

It is quite true, that Mr. John Howard the philanthropist "belonged to the baptist denomination:" the very individual of whom Mr. Edmund Burke said: "I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of all mankind." He has visited all Europe—not to survey the sumptuousness of palaces or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art, nor to collect medals, or collate manuscripts; but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. This plan is original: it is as full of genius as of humanity. It was a voyage of discovery; a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country; I hope he will anticipate his

final reward by seeing all its effects fully realized in his own."

This circumnavigator of charity was a member of the baptist church assembling at Little Wild Street, Lincoln's Inn Fields, London, which was long presided over by the excellent Stennetts.

Dr. Samuel Stennett preached Mr. Howard's funeral sermon, on March 21st, 1790; and the introductory remarks to that beautiful, very beautiful, sermon, with two more extracts, will supply indubitable evidence of a profitable nature.

The text is Acts x. 38. "He went about doing good." The preacher then proceeds: "It is a sad providence that directs my attention to those words, words so descriptive of the character to which I mean to accommodate them, that the name of Howard scarce need be mentioned to inform you whom I intend. To raise a monument to his memory is not my object. It does not require it, nor am I equal to the service. The obligations however I owe to his friendship and your edification, will not allow me to be silent. His benevolent regards to this Christian society, his regular attendance with us for many years past, as opportunity permitted; the satisfaction he expressed in the word here preached; and the particular share I had in his affectionate esteem, are all considerations which will I hope secure me from the imputation of vanity, in thus taking notice of so public a character."

After a judicious arrangement, and lucid description, of Mr. Howard's virtues and excellencies, Dr. Stennett then says, "Such were the moral endowments of this extraordinary man, such his *fortitude*, his *humanity*, his *disinterestedness*, and *temperance*; I go on now to speak of his religious character.

"He was a firm believer of divine revelation. Nor was he ashamed of those truths he heard stated, explained, and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his stedfastness by novel opinions obtruded on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to repeat the affectionate things he says, in a letter writ me from a remote part of the world, respecting the satisfaction and pleasure he had felt in the religious exercises of this place. I shall however be excused, if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. And these, he adds, are my songs in the house of my pilgrimage. Oh, sir, how many sabbaths have I ardently

longed to spend in Wild Street! God in Christ is my rock, the portion of my soul."

Wishing you solace under your affliction, and success in every labour,

I remain, yours fraternally,

R. G. LE MAIRE.

Uley, November 5th, 1852.

EDITORIAL POSTSCRIPT.

We are told that whatever part of the Magazine may be passed over, the postscript is generally read. If so, it may be expedient to avail ourselves of the power of saying here, for once, that the second page of the wrapper usually contains notices with which it is desirable that our correspondents should make themselves acquainted. If some of them were to glance down that page occasionally it would save them much fruitless labour, and relieve us from some inconveniences. Within the last few days we have received several letters respecting Advertisements, notwithstanding the notice which has been given frequently that to address the Editor respecting these is worse than useless. Anonymous communications continue to reach us also, notwithstanding the assurances which have been printed again and again that such papers are not even read. We beg therefore to call the attention of all our friends to the fact that the second page of the wrapper is an integral part of the Magazine, though of a somewhat different character from the rest.

A correspondent in Wales informs us that the University of Lewisburgh, now under the presidency of Dr. Howard Malcom, has conferred the honorary degree of D.D. on the Rev. John Jenkins, who has been nearly half a century the esteemed pastor of the baptist church at Hengoed, Glamorganshire. Mr. Jenkins is the author of a Commentary on the Old and New Testaments in the Welsh language, and of several theological treatises which are highly prized in the principality. He is the father of Mr. Jenkins, the baptist missionary at Morlaix.

The publisher of Kitto's Journal of Sacred Literature, to whom the public are generally indebted for the energy with which he is promoting biblical studies, now offers to send the work, post free, for seventeen shillings per annum to persons who pay for it in advance. The present price is five shillings per quarterly number, or, post free, twenty-two shillings per annum, and this price is to be maintained; but Mr. Blackader hopes that his offer will place the work within the reach of some ministers who have not been able to purchase it, and perhaps induce the friends of some, by a single payment, to give their pastor a treat for the year.

IRISH CHRONICLE.

MARCH, 1853.

Friends who have been accustomed to collect contributions for the Baptist Irish Society are respectfully reminded that the yearly account will close on the last day of the present month. All monies in hand should be transmitted, if possible, so as to reach London on or before the thirty-first instant. Cards, similar to those which were used so effectually twelve months ago, have been prepared, for a last effort, as we hope it will prove, for the extinction of the debt; and one may be obtained by any friend addressing a note to the Secretary. To one fact we must be permitted to revert, as important to be borne in mind by all pastors, deacons, and earnest friends of Ireland, which is that as not a shilling has been expended this year on travelling agency, all that is now received is sent spontaneously. The Committee has thrown itself completely on the good-will and energy of its provincial friends. Whether it was wise to rely so entirely upon them, is a question on which difference of opinion exists: the thirty-first of March will decide it. The appeal has been responded to nobly in some quarters. It will yet be responded to, we hope and believe in others. Should the experiment prove a failure, this must be the record: "They exercised more confidence in their brethren than the result justified, and discovered their mistake when it was too late to rectify it."

The following specimen of the course adopted by one class of our agents in

country districts, the readers of the scriptures, will probably interest our friends. Simple as it is, it is well adapted to the rural population in many cases. The writer of the following account is an aged man who has been many years employed by the Society. His field of labour is in the most western region of the island, where the people are generally ignorant and superstitious. He itinerates in a large county, in which we believe that scarcely any other scriptural instruction is given than that which he imparts, and the language in which he usually reads and talks is that of the native Irish.

I have visited several poor families in a part of this district during the past month, who were glad to hear me. I entered a house where four persons were, with a sick young woman; I sat near the woman and read Luke twelfth chapter: they listened attentively. The woman uttered many expressions of love to the Saviour, &c., &c. I proceeded some distance, visited a house where an aged woman and her daughter were. I read Luke thirteenth chapter; they listened very mute and seemed pleased to hear. I walked on my way, entered a house where a man died a few days before, who used to listen to my reading often. On seeing me the deceased's wife beginning to weep, said, "My help is gone." I replied, "I hope there was a better place for him, if he loved the Saviour Jesus, and had his confidence in Him, for without Him we are miserable here and hereafter." I read

John fourteenth chapter. She seemed easier in mind on hearing the word of life. I entered a house where six persons were; the old couple were not quiet with one another. I sat down pacifying them, then I began to exhort them, I read Job first and second chapter, &c., &c., they paid attention. Another woman said, "It is well to give alms for the departed souls." I replied, "I will read two verses which will decide about that," I read Ecclesiastes ix. 5, 6. Then they submitted and said, it was in vain to depend on having anything done for the soul after death, &c. I made many remarks to them, departed on my way, went into a small hut, where an old woman was, I sat down and said we are on the brink of eternity, and we will be happy, if we love and trust in the Saviour Jesus—if we seek any other refuge our state will be miserable, I read Galatians third and fifth chapters. She often during her attention to me lifted her eyes, imploring mercy and pardon, and uttered many fervent expressions of love to the Saviour. I departed on my way and went into a house; the woman was sitting a child on her lap, two young women came in, I read Matt. xv., and made remarks. The woman of the house gave many thanks to the Lord Jesus, &c. Afterwards I visited another family where four persons were; the man was sitting in a delicate state, and said, "I am sick for the last three weeks with a trembling and cold." I replied, "I am pleased that you are recovering, I am sure you are grateful to the doctor who restored you." I pulled out my Irish book, "I am glad to hear to your book," said he. I began to read Luke seventh chapter. His wife came forward, and another woman, they paid great attention, with lifted eyes and open arms, with expressions of love and gratitude, of one accord giving thanks to the Lord; another woman came in, the man began to relate to her

the joyful news he heard, and how ready and compassionate the Saviour was to restore the poor widow's son to life, then I read Luke eighth, beginning verse forty-one to the end, &c.; the power of the blessed word impressed very much on them, and they seemed much affected. I visited a house where a large family were. I began to read Luke twenty-second. The woman sat down near me paid attention, she was sighing and grieving for the suffering of the Saviour, and for her sins, &c., &c., they thanked me for what they heard. I proceeded on my way, met with eight persons in a house, I began to read the blessed word; an ignorant fellow, who was present arose, and said, "I would not be hearing to any one like you, that would be striving to turn people from their religion; see what little John Lynch got by turning, through your means, and see John Scannel when he was dying did not call on the priest, said that the Saviour was a priest, &c. don't be thinking that you could turn me, or any one here." I exclaimed, "May we all turn to the Saviour Jesus," he then went away out. The woman said, "We are too busy to hear to you." I walked some distance, entered a small cabin where a number of poor children were, the man was mending a harness, the woman sitting with an infant. I sat down, read the word of life a considerable time to them. They paid attention, the woman seemed serious, the man said, "Our corrupt nature and the troubles of this life do not allow us to do what would be for our good." I replied, "we are commanded to seek first the kingdom of God, and its righteousness, and that all other things will be added unto us." "May God help our souls," said he, "when poverty is pleading with us." I made several remarks to keep their thoughts on the Lord Jesus. I proceeded some distance, met with four persons in a house among

whom was an old man who had a sore leg, I read Matt. xiii. to them, they seemed desirous to hear, I read the glorious word to five families that day. I was late coming to my lodging, a wealthy man on my way called me in and said, "I have a man to show you something about religion." I entered the house where five men were, the man of the house said, "Come sit near me," and said, "I sent for one of those men, to see would he turn you the right

way, for I would be sorry for your soul." He looked on the opponent, and said, "See, could you convince this poor man that he would turn to the holy Roman Catholic church, and get the benefit of the clergy." The man said, "Did you read the Bible that false teachers would come in the same form as you are going?" I replied, "Every one that does not teach and preach the gospel in its purity is a false teacher," &c., &c., &c.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
L. M., for the Debt, £50, for General Purposes, £50	100	0	0	Leomington, by Rev. James Clark—	
Blaenffos, by Rev. J. D. Thomas—				Aspinall, Miss	1 1 0
Collection	0	16	6	Clark, Rev. James	1 1 0
Evans, B., Esq.	0	5	0		2 2 0
			1 1 0	Lewisham Road, Greenwich—	
Blakeney, Friends by Rev. W. Copley ...	1	6	0	Young Friends, by Rev. J. Russell ...	1 0 0
Blamconin, Collection by Rev. O. Griffiths	1	0	0	London, Mary	1 0 0
Bramley, Leeds, by Rev. J. Walcot—				Bligh, Mr. I. S.	1 1 0
Collection	3	1	0	Gillman, Mrs.	1 1 0
A Friend	1	0	0	Ivimey, Jos., Esq.	1 1 0
			4 1 0	Moore, Mr. G.	0 10 6
Less expenses	0	3	0	Ridgway, Mr. T.	2 2 0
			3 18 0	Shaw, Mrs. M.	2 2 0
Brayfield, Mrs. Elizabeth York	0	10	0	Smith, W. L., Esq.	2 2 0
Bristol, A Friend to Missions	5	0	0	Woolley, Mr. G. B.	1 1 0
Calne, Collection by Rev. T. Middleditch	1	9	7	Moiety of Collection at New Park Street	5 6 9
Cambridge—					17 7 3
W. E. Lilley, Esq.	25	0	0	Lydney, by Rev. E. E. Elliott	3 0 0
James Nutter, jun., Esq. ...	5	0	0	Markyate Street, by Rev. T. W. Wake—	
			30 0 0	Collection	1 0 0
Earby in Caven, Yorkshire	0	2	6	Cook, Mrs., Wood End	0 10 0
Exeter, by the Rev. George Cole—					1 10 0
Collection at Bartholomew Street	3	0	3	Middlemill, Collection	1 0 0
Collection at South Street	0	10	0	Portsmouth, Collection, by the Rev. J. Neave	1 8 0
			3 10 3	Sardis, by Rev. J. Jones—	
Instow, Shoobridge, Rev. S.	1	0	0	Lewis, Mr. G. A.	0 2 0
A Friend, by ditto	0	1	0	Shrewton, by the Rev. C. Light—	
Clough, Miss.	0	2	6	Collection	1 16 0
			1 3 6	Juvenile Tea Meeting	2 12 6
Ipswich, Turret Green—					4 8 6
Collection, by the Rev. I.				Walworth, Lion Street	4 8 2
Lord	3	15	6	Wolston, Rev. G. Jones	0 10 0
Bayley, Mr. W.	1	1	0	Mrs. Job Masters, by ditto	0 10 0
Bayley, Mr. W., jun.	0	10	6		1 0 0
Corbyn, Mr.	0	2	6		
Gill, Mr. G.	0	5	0		
Gill, Mrs. (Collected by) ...	0	3	6		
Lord, Rev. Isaac	0	10	6		
Squirrell, Mr.	0	2	6		
			6 11 0		
Kingsthorpe, Collection	1	2	6		
Lambeth, Regent Street, Major Farrant ...	0	10	0		
Lantheny, Collection by Rev. T. Lewis ...	1	8	6		
Lechlade, Mr. A. Walsh, Debt, 10s., General Purposes, 10s.	1	0	0		
Leicester, Harris, Richard, jun., Esq.	10	0	0		

IRELAND.

Waterford, by Rev. T. Wilshire—	
Coombe, John, Esq.	0 10 6
A Friend	0 10 0
	1 0 6

SCOTLAND.

Cupar, The late Mr. R. Brown, by Mr. T. Greig	10 0 0
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LEGACY.

	£	s.	d.
The Executors of Hannah Cook	50	0	0

WATERFORD.

Mr. Wilshere requests us to present his thanks for the following donations towards the £50 required by the church at Waterford. If any gentleman or lady whose name does not appear in this list, sent money before the 19th ult., Mr. Wilshere will be glad to be informed thereof.

	£	s.	d.
Mr. C. J. Dando, Bristol	0	10	0
Mrs. Blackwell, Dunstable	0	10	0
Messrs. R. and M. Gutteridge, ditto	1	5	0
Mr. J. Cook, sen., ditto	0	10	0
S. Jackman, Esq., Derry	1	0	0
G. Stevenson, Esq., Greenwich	1	0	0
Friends at Harborough, per Miss S.	1	10	0
Mr. J. Dickenson, Manchester	0	10	0
J. L. Phillips, Esq., Melksham	1	0	0
Mrs. R. Burr, Nenagh, Tipperary	1	0	0
Mrs. A. J. Burr, ditto	0	10	0
Mrs. William Burr, ditto	0	10	0
Miss Alexander, Plymouth	1	0	0
William Burnell, Esq., ditto	1	0	0
Colonel Marshall, ditto	1	0	0
W. Prance, Esq., ditto	0	10	0
Rev. S. Nicholson, ditto	0	5	0
Mrs. Salter, Trowbridge	2	2	0
Mr. West, Amersham	0	10	0
	16	2	0

Baptist Magazines and other acceptable books have been received from Mrs. Cozens, Miss Adams, Mr. R. Leonard, a Friend to Ireland, and "Mary." From Mrs. Cozens also, and Miss Hopper, we have received parcels of clothing which will be highly valued by those to whom they are forwarded.

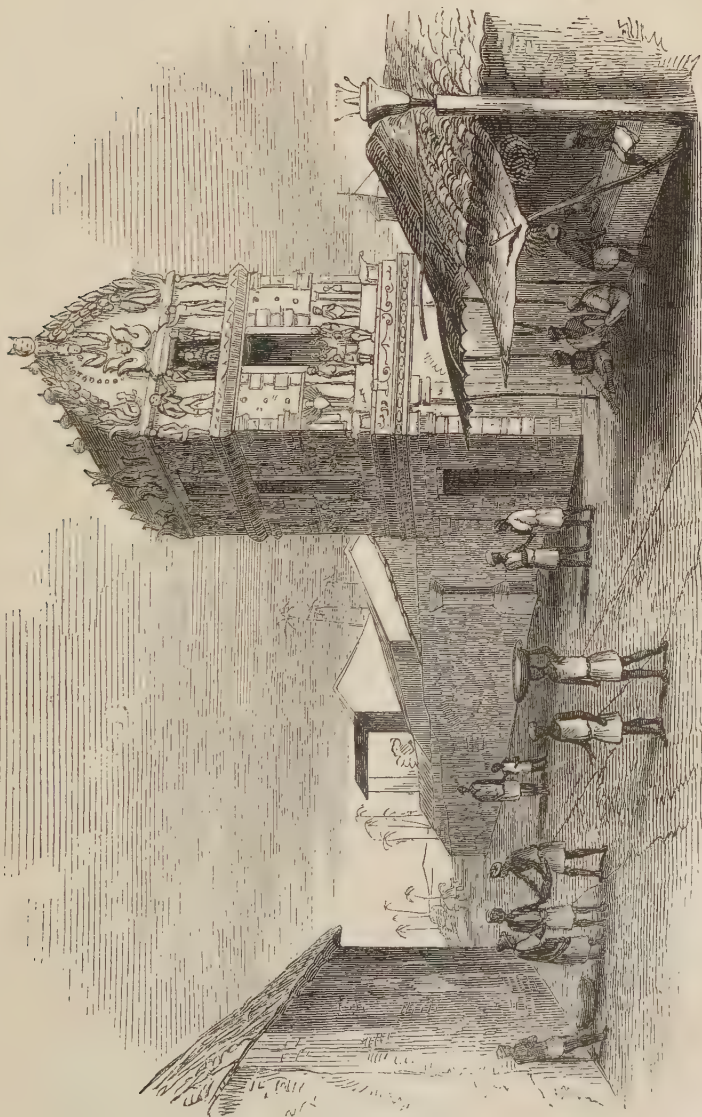
Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irreparable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



ENTRANCE TO A HINDOO TEMPLE, COLOMBO.

THE MISSION FIELD.

NORTH-WEST PROVINCES OF INDIA.

It was in the year 1803 that the city of Agra fell into the hands of the English, and the empire of the Moguls finally became an appanage of the British crown. With Mahommedan power departed the influence of its religion, the Hindoos ceased to be oppressed by their stern conquerors, and the vast population was permitted to enjoy the equitable rule of its new masters. Over some seventy thousand square miles British authority is paramount, and twenty-three millions of people obey our sway.

Eight years passed after the English took possession of the north-west, before any attempt whatever was made to give to the Hindostanee people a knowledge of the gospel. Early in 1811, the eminent Chamberlain, accompanied by Mr. Peacock and a native Christian, set forth from Serampore, preaching by the way to crowds of hearers the unsearchable riches of Christ. Several months were occupied in the journey; but in the middle of the year the work was begun in Agra, one of the two Mogul capitals. Delhi, the other, received a messenger of Christ at a later period. Chamberlain was soon interrupted in his labour of love. In the year following, he was ordered by the military authorities to return to Calcutta.

He left, however, brethren behind him to water the seed he had sown. In the years 1814 and 1815, the Church Missionary Society entered the field at Chunar and Benares, and in 1817 our own Society took up the work at Benares also. Since that time the additions to the missionary band have been slowly increasing, until at the present time we find forty-nine missionaries, of various denominations, in-

structing some portion of the people in the way of life. Their labours have not been in vain. Forty-seven native preachers have been raised up by the providence of God, and six hundred and forty converts testify to the power of divine grace. About nineteen hundred other persons have renounced idolatry, while four thousand four hundred children are under constant instruction in the mission schools.

Still, what is this among twenty-three millions of people? For at least twelve millions there are no missionaries whatever; and where missionaries are found they are utterly inadequate to the numbers they have to instruct. Thus in Agra, where there are ninety-six thousands of inhabitants, half of them Mahommedans, there are twelve missionaries, only four or five of whom can give undivided attention to native work.

Then look at Benares. The usual population of this great city is said to approach 300,000 souls, and this number is frequently doubled at the season of the idol festivals. There are here only nine missionaries, and a majority of them give their chief time to school instruction.

If now we turn to the labours of our own Society, the feebleness of our efforts when compared with the famine of the bread of life raging through the length and breadth of the land, is perfectly startling. Once we had an interesting mission at Allahabad. Our weakness has constrained its abandonment. At Delhi laboured, amid 150,000 people, for many years, and not unsuccessfully, the late excellent Thompson alone. The urgent cry for a successor has as yet had no response. At Benares were labouring three brethren until one

was constrained to leave on account of health. Of the two left one is very old: for thirty-five years has he toiled in the vineyard of Christ. At Agra, after a long absence, Mr. Makepiece has resumed his labours among the native population, Mr Smith giving his time to the neighbourhood, and to the interesting Christian village at Chitoura, while Mr. Jackson is for the present fully occupied with the English church. At Cawnpore, in a district of nearly a million of people, Mr. Williams stands alone. At Muttra, among seven hundred thousand people, Mr. Phillips is stationed; but owing to ill health, and other necessary changes, little has been done the last few years. This is all the provision that has been made by the Baptist Missionary Society for the twenty-three millions of the north-west provinces. Though first in the field, yet have we done the least to meet the clamant necessities of the people.

It cannot but be admitted that the Committee have done wisely and well in including these provinces in their plans for the augmentation of their missionary strength in India. The least that can be done is to revive the mission at Delhi by sending thither two servants of Christ, to locate two more in Agra and its neighbourhood, and to add one to each of the remaining stations. With this increase there will necessarily be conjoined an increase of native helpers, and a wider extension of missionary journeys throughout the destitute portions of the country. It is a fine and open field for the preaching of the cross. Attentive hearers are found everywhere, while the villages are thickly set over the fertile lands.

But while we are most anxious to increase the number of Christian teachers among these perishing myriads of men, and perhaps feel oppressed with the magnitude of the work to be accomplished when compared with the small-

ness of the proposed enlargement to effect it, let it not be forgotten that it is not in numbers lies the secret of success. Were the number of missionaries indefinitely multiplied, if God be not with them the desired end may be far from attainment. With an increase of instrumentality it is more than ever necessary that we multiply our petitions at the throne of grace, that we secure the presence and aid of that Spirit without whom no enlarged success can come. A few men sent forth by God, upheld with the divine arm, with souls quickened by his love, may suffice to win India for the Lord.

But after all, large as may seem the demand now made on the energies of the church of Christ, it is painfully incommensurate with the exigency of the case; and so would be any expansion of the mission such as the churches could provide for and maintain. Our hope must be in God. Our strength must be in prevailing prayer. Not fitful, matter-of-course prayer; but importunate crying unto God. "Strong in the Lord and in the power of his might," the brethren that go forth, few as they will be, may see the citadel of idol worship fall, and the Dragons of the east broken before the ark of the Lord.

Urgently do we entreat the attention of our readers to the suggestion of the Committee, "that every meeting for this object be preceded by a season of devotion and earnest supplication at the throne of grace for a blessing on the work." The mission in the first instance began at a meeting for prayer. In all its early arrangements a spirit of prayer manifested itself. God heard and blessed the work of the holy men who now look down on their successors in it from their eternal reward. Let the same spirit characterize our movement. Let us not rest till His Spirit be poured out on this endeavour to widen the boundaries of the Redeemer's reign.

CHRISTIANITY IN INDIA, IN ITS RELATIONS WITH THE EAST INDIA COMPANY.

It is, we believe, very generally agreed among all evangelical missionaries in India, that the less the government, as such, has to do with the spread of the gospel in that country, the better. The only exceptions to this are found among the adherents of the Propagation Society and a few of the personal friends of Bishop Wilson of Calcutta. Till of late years, as is well known, the governors of India were entirely adverse to the promulgation of Christianity among the native population. They feared for the stability of the empire. They supposed that the slightest interference with the religious customs or prejudices of the people would give occasion to insurrection, perhaps rebellion; that if ever opposition to English rule should partake of a religious character, no human power could restrain the outbreak of fanaticism and pious zeal in defence of the deities of the land.

Although the result of missionary labour has belied these forebodings, the East India Company has never departed from the policy of non-interference, excepting in the manner to be presently referred to, and has strictly confined its ecclesiastical appointments to the necessities of its own servants. Chaplains and bishops have been increased with the extension of the military and civil services; but there has been a studious avoidance of appearing in the least degree to provide for the instruction in Christianity of the native servants of the Company, as well as of the masses of the people. Colleges have been founded for general and particular instruction, but Christian books, and the bible itself, have rigidly been excluded from all part in the processes of tuition.

At the present time the ecclesiastical

establishment of the honourable Company, consists of one hundred and twenty-one chaplains and three bishops. At the urgent request of the bishop of Calcutta there have from time to time been added a few chaplains to the previous number, and it is understood that he has made the most earnest representations to the authorities at home, that in the new charter about to be granted, an enlarged provision should be made for an increase of the staff. It is, however, worthy of notice that in these representations he has not been sustained by any of the religious bodies in India, not even by those most closely allied with him in general ecclesiastical sentiment. So far as regards the spread of the gospel in the country, the chaplains have done nothing. But rarely has one ever been known to interest himself in the spiritual welfare of the natives, and all missionaries of every denomination deprecate their increase for any purpose but that which concerns the Company itself.

Of late years the practice has gradually grown up of granting allowances to Roman Catholic priests. One bishop, and the only one sanctioned by the Company, receives an allowance of 200 rupees a month, and there are altogether at the various military stations and collectorates, seventy-eight priests partly dependent on the bounty of the Company. Their entire charge on the revenue is £5100 a year. Their presence in India is most injurious. As they are only partially supported by the Company's allowance, in order to perform religious rites for the soldiers of their army or other civil servants who may happen to be Romanists, they are at liberty to turn their attention to the native population, and in this indirect manner the growth of popery

is fostered by the government among the Hindoos.

In looking forward to extended missionary operations in India, it is an interesting matter to ascertain in what way such efforts will be regarded by the honourable Company. In the Committee of the House of Lords of last session, the views of the Directors with respect to the propagation of the gospel were very fully expressed by J. C. Melville, Esq., the present secretary of the Company. He says that the Court of Directors have laid it down as a principle which ought to be maintained, that the *only* ground on which their ecclesiastical establishment can be justified at the expense of the Indian revenue, is the duty of the state to provide its European servants with the means of instruction in the doctrines and precepts of the Christian religion. This it seems is the only duty required of the chaplains. They are not paid for anything else, although there is no law forbidding them to instruct the natives. The principle of their appointment by the directors is that of confining their ministrations to the servants of the Company. The Court, therefore, think that while the revenues of India may be devoted to the *moral* advantage of the people of India, they may not be used in efforts to convert the natives to Christianity. That should be entirely left to others. It would be, they conceive, unjustifiable and impolitic, would excite jealousy and suspicion, and therefore delay the attainment of the object which all Christians must desire of seeing Christianity diffused in India, were the government to depart from its attitude of perfect neutrality. The opinion of Bishop Heber they regard as just, that missionary efforts, to be successful, should be totally unconnected with government. So that even were a body of natives to desire the support of a Christian minis-

try among them by state grants, the Company would not be disposed to interfere or to provide Christian instruction for such persons.

These views of the Court of Directors are altogether satisfactory, and allow us to look forward to the propagation of Christ's gospel unembarrassed with the difficulties which the formation of an establishment would create. Their former opposition has been laid aside, and they are fully disposed to let us alone in every benevolent purpose we may form for the spiritual welfare of the people of India.

But if the government is thus disinclined to do aught directly to extend Christianity, it is not able to observe the strict and impartial neutrality it professes to do. On the assumption of the sovereignty of the country, no change was attempted in the laws governing property and the general order of society. The courts administered justice in accordance with Hindoo or Mahometan law, just as the parties were attached to the one or the other of those religions. If the plaintiff and defendant were of different religions, the law chosen as the rule was that of the defendant's religion. In the presidency of Bombay the native laws for the administration of justice were set aside many years ago by the code framed by Mr. Elphinstone; but in the other presidencies the native laws remain to the present day in force, modified only by the regulations from time to time issued by the Governor-General, on the advice of his legislative council. These regulations every year become more and more adverse to the laws of the Shaster and Koran, and depart continually from the precepts of legislation embodied in those sacred writings. In a word, the modern legislation of India is becoming increasingly imbued with a Christian spirit. It does not directly, except in rare instances, enforce any-

thing that can be construed into a support of Christianity. It does not directly take the bible as the rule of equity; nor displace the Koran from its long supremacy in the courts of the country. But it modifies the temper and character of their decisions. It introduces different ideas of equity and punishment. It slowly trenches on established customs, long enforced by law; and has, in some instances, set aside the laws of inheritance where they were found to interfere with the rights of conscience. By the Hindoo code patrimonial property can only be inherited on the performance of certain idolatrous ceremonies. If a native become a Christian, he is thenceforth unable to perform the required obligation. He must suffer the loss of his ancestral possessions; the law of descent is broken upon confessing Christ. But the tolerant spirit of modern English legislation cannot permit this; equity pleads against it, and Christian feeling cannot enforce it. Hence the government of India has refused to be a party to the inequitable decisions of the Hindoo law of inheritance, and this law has been repealed, notwithstanding the objections raised by two influential bodies of Hindoo gentlemen. A convert will no longer be stripped of his property on his conversion to Christianity. He must go forth from Hindooism or Mahomedanism unharmed in person and in civil right, and in possession of all that he can call his own.

"All the religions," says the government of India, "professed by any of its subjects shall be equally tolerated and protected, because it is just and right so to act."

"It is just and right to tolerate a Hindoo in the exercise of his religion, and to protect him from any loss of property on account of the profession and exercise of his religion."

"The Christian religion, the Maho-

medan religion, and all others which exist in the country, have claim to the same impartial protection; and if a Hindoo becomes a Christian or a Mahomedan, it is just and right that he, too, should be protected against any loss of property on account of the profession or exercise of the religion he has adopted."*

But in the endeavour to act thus impartially, the government of India really repels the spirit of Hindoo and Mahomedan law. These enlightened views are, in fact, the product of Christianity. The spirit of Christianity is made to override and put aside the spirit that animates the ancient customs of Hindostan, whether drawn from the Shaster or the Koran, and inevitably to pave the way for their downfall or their abandonment on the part of their adherents. At the same time the formation of a body of customs and laws is ensured, which will owe their being and form to the gospel of Christ.

It will be needless to point out how this antagonism on the one hand, and the gradual decay of native institutions on the other, facilitate the progress of the gospel among the people, how the way is thereby prepared for its reception and triumph. As ancient usages fall into desuetude, as old customs cease to be enforced by law, as every day idolatrous rites become severed from the social arrangements of life, as from time to time the government repeals one after another an oppressive, or unjust, or un-Christian law, so the power of the Shasters and the Koran is weakened, they are removed from the sympathies of the people, domestic life becomes more free from their influence, and the Hindoo mind more open to the reception of the truth.

Thus the present moment is eminently

* Reply of Secretary of Government to a Memorial of certain Hindoo inhabitants of Fort St. George.

favourable to an expansion of missionary effort in India. The ground has long been preparing. The hard soil has gradually become more penetrable. Where indifference or scorn once prevailed, the ear is ready to receive and the heart to ponder the words of eternal life.

INDIA.

COMILLA.

From Mr. JOHANNES the following communication will be read with pleasure. It gives us more insight and knowledge of the work of grace so strangely discovered at this station, than we have yet received. For this reason its length will be welcomed.

Kalikapur, November 18th, 1852.—I reached this village on Monday the 8th inst., having three days previously employed myself in disseminating the word of life in other localities in the district of Comilla, where, as you will have observed from my last letter, the people appeared to feel and evince the highest regard and attention to the preached word. As soon as I arrived here, I was pleased to observe a large number all waiting to hear me preach and to receive books, having heard that I was expected. Here myself and the brethren addressed the people; and the word was listened to with pleasure. A few said that the religion of Jesus was good and worthy of acceptance. After three hours' walk through the paddy-fields and roads covered with water, slippery and uneven, we reached Kalikapur. On the road we met some of our brethren, whose joy was great at seeing us; they conducted us to their homes, and on reaching the place we were cordially welcomed by the brethren and sisters. They said, "We hope to have you a long time among us, and we cannot part with you soon this time. Your sympathy and prayers will alleviate our sufferings."

Happy meetings.

The life of a missionary is bound up in his people; and when they love and regard his instructions, it is impossible to describe his joy. When this is the case, he thinks nothing of his privations, and is willing to spend and be spent more and more for God, and his all-glorious cause. All our members met again in the evening, and we spent a very happy and profitable season. We did not part before very late in the night, and even then the people were not disposed to separate. This is indeed a small church, but I believe God's

hand is visible in the conversion and calling of these people. The more I see of them, the more reason I have to adore the wisdom of God, who has chosen the poor of this world, but rich in faith. They walk humbly before God, and endeavour to please him in all things. I am fully aware that faults exist in them; but what is man before the eye of All-purity? The best of God's saints have reason to weep over their great imperfections, and to mourn and repent till they return to the dust; and what can we expect from these babes in Christ? I love to hear their incoherent groanings before God. They are so earnest and simple. Their words are full of Christ and his sufferings. They come with Christ's dyed garments before God; and on his death and merit rely for salvation.

The field white unto harvest.

Tuesday, Nov. 9th.—I arose, cheered with the sight of a great number of persons. They had come from no small distance to see me. Two of the weavers, not members of the church said to me, "Sir, we were dreaming that you had come among us, and had imparted instruction to the people." Another wished I would remain with them a longer time. Some were present who came to thank me for the medical relief I had afforded to them last year. I also saw a weaver, who spoke so much of Christ that I could not believe that he had learnt it all through human instrumentality; but from God. I love this man, and believe him not far from the kingdom of God.

Wednesday, 10th.—We had a good congregation of natives all this day. I have seen many new faces; also men and women from the Tipperah hills. They resemble the Mugs, and can express themselves in Bengali; they are very ignorant of God, and understand nothing of his attributes and perfections. Their ignorance of these things pained me greatly. "Like brutes they live, like brutes they die." They appear, however, highly sociable, and have invited me to visit them in their mountain recesses.

Thursday, 11th.—Since my arrival I have not been wanting in hearers. Whenever our brethren and sisters meet for worship, I am

pleased to see strangers also present. I have hopes of them; and they tell me they love to hear of God and salvation. I believe in the course of a few years our church here will exhibit a pleasing number of members. We want labourers, faithful men, and then we may calculate upon much good, God helping by his holy Spirit, for every good and perfect gift must proceed from him.

Trials for new converts.

Friday, 12th.—Daori, another weaver, called to see me, and said, "That had it not been for opposition and persecution from their friends and neighbours, many would have joined the church, for they believe in Christ and love his religion, from what they had seen of the walk and conversation of the people." As usual, we had numerous and attentive hearers. We have applicants for books and scriptures, but our stock is exhausted. We want more scriptures for this station.

Saturday, 13th.—Some of our hearers told me, that if they embraced Christianity they should lose the favour and support of their Zemindars, whose influence they had reason to dread greatly. If we had land for our people, and could give them employment, and could save them from this curse of the country, missionaries would have little to do with law-suits and litigations, and many of their trials would cease. To-morrow I am going to send Bishwanath, our new brahman convert, to the magistrate's court for the recovery of his infant daughter, aged three years. His relatives and the Zemindar, while they could not detain his wife, have forcibly detained his child, suborning witnesses to say that she had been given in marriage. This is a false allegation, and totally unfounded. The reputed husband is upwards of fifty years old, while the girl is a babe. Our brethren have been cast down by losing two cases before, and if they are not redressed in this, the heathen will triumph greatly.

Sabbath, 14th.—We had, instead of regular worship, a prayer meeting with our brethren, and I was greatly pleased with the prayers of some of them. They are evidently advancing in the Christian life; and I hope all who have heard the gospel here, will profit by the preached word, and in God's time turn from darkness unto light, and from the power of Satan unto God.

The missionary at work.

Monday, 15th.—The landlord's people came to see me this morning. This is not without the knowledge of the Zemindar. A brahman made God to be a countenancer of evil, since nothing was done under the sun without his knowledge. I said enough to convince him to the contrary, and concluded my discourse with him by saying, "If so, why do you oppose the Christians, and not become one yourself? since, according to your statement, God has a hand in such affairs, and hence there could be no evil in the loss of caste."

The people present paid encouraging attention to the word, and rejoiced not a little in our confuting the brahman.

A number of persons came to see me this evening. A Moulvie present said, that while there was much difference between the Christian and Hindu religions, there was not much difference between ours and theirs, save that we made Christ as great a personage as God. It was not long before the ire of the Moslem was roused. He sprang upon his feet, and called away his followers, about twenty in number, not to listen to such blasphemies. This is a Calcutta Madressa man, and commands considerable influence among the Muhammadans. After some time, I had the pleasure of seeing a few of these Musalmans again. I told them that where God saw a changed heart, dead to the world and sin, and in entire conformity to his holy will and commandments, he might regard such a man's case favourable; but it was an universally acknowledged fact, that there was "not a just man that did good and sinned not," hence Jesus suffered, "the just for the unjust, that he might bring us to God." Also that "He became sin for us, who knew no sin, that we might be made the righteousness of God in him."

I went abroad this evening, and entering the compound of a weaver, I saw a number of children. I asked the parents if they would not like to see their little ones educated? "Yes, sir; but not till the people see more of the Christian religion, and its effects upon the professors."

To-day, I had the pleasure of seeing a respectable Hindu, who holds considerable landed possessions under the Raja, and who was my scholar at Chittagong. I asked him in the presence of the people, if his brother had not joined the Christian religion, and was living under my roof, when in my absence one day, he and others forcibly dragged him from the house, and if, when I had instituted a case, they had not concealed the young man? He could not deny the fact, and added that his brother was now at Assam, holding a respectable government employment. My conversation with this man had very good effect upon some of the tenants who were in the habit of coming to hear.

Pleasing prospects.

Tuesday, 16th.—I sent out all my people to the market—a very large and crowded one—giving every one books and tracts to be distributed there. The report brought me was indeed a very encouraging one. A member of the church said, "Sir, my relatives seem so greatly pleased with the Christian religion, that they have invited me to go back and settle amongst them." This brother since his baptism has applied himself to study, and is very anxious to preach to his countrymen the unsearchable riches of Christ. I am going to take him to Chittagong.

JESSORE.

Our missionary, Mr. PARRY has been called, in the providence of God, to sustain a loss, painful for affection to bear, in the decease of Mrs. Parry. Her death appears to have been full of hope and consolation.

The attention of Mr. PARRY has been called to the importance of placing the numerous converts in [this station, or rather collection of stations, under a pastorate, if possible supported by the native Christians themselves. Peculiar difficulties, however, stand in the way of its immediate accomplishment, to which Mr. PARRY thus makes especial reference. He says :—

I deem it highly desirable that Christian converts should contribute towards the support of their pastors, and I have repeatedly called their serious attention to it, and I am happy to say that they are willing to relieve the mission funds from the burden of defraying the salaries of native pastors, by bearing the expense themselves. But I find at present two insurmountable obstacles to the accomplishment of the above object. Our converts are very poor, who earn their livelihood by the plough and the loom. Both these classes of labourers can only earn enough for the subsistence of themselves and their families. Owing to the high rate of land rent, the unlawful exactions of the landholders, and to other causes, the husbandman's labours yield him but small profit. The poor weavers have been ruined by the introduction of English thread. Before it was brought into use, each weaver could earn from ten to twenty-five rupees per month, whereas at present he can only earn from three to five rupees per month. The above facts account in a satisfactory manner for the poverty of our people, and hence their inability to support their pastors. Many of them, however, subscribe from three to six annas per year for missionary purposes. Another obstacle which I have above alluded to is this—each native church consists of a small number of members, viz., from twenty to fifty persons ; but all of them are not capable of labouring for their livelihood ; such as aged men and old widows, who are dependent on other members who are engaged in active labours. If I could collect all our converts into one locality, and place a native pastor over them, then they

could, even with their trifling contributions, manage to support their pastor.

Of the manner in which the native preachers are engaged he thus speaks :—

It is very desirable that the committee and the friends of missions in India, should distinctly understand the present position of the native agents of the society. All the native pastors are daily engaged in evangelical labours for the extension of the gospel. Moreover, they undertake occasionally long journeys to places situated at a great distance from their places of residence, for the purpose of preaching the gospel. A very small portion of the time and labours of the native pastors are devoted to their respective congregations. The former furnish me a monthly account of their missionary labours, by sending up their journals.

Under the above state of things I believe the committee are fully justified in appropriating a small portion of the funds entrusted to them for the mission, for the support of missionary pastors holding an evangelistic position.

Some of the incidents of a recent missionary journey will be found interesting :—

During our late missionary excursion above alluded to, we had several opportunities of preaching to a large number of Hindoos and Mahomedans, in markets and villages. At Kupelmoonni we met with two Mahomedans, who are desirous of embracing Christianity, besides some others who have been blessed with a small measure of the light of the gospel. All these, I hope, will ere long take up their cross and follow the Lord Jesus Christ. Under such encouraging circumstances I have deemed it proper to establish a school in the vernacular language, and to build a thatched place of worship, and that both the native preachers of Saterbera should alternately visit Kupelmoonni, to instruct and encourage the above inquirers. They have since my return, about a month ago, paid two visits to Kupelmoonni, and have reported to me very favourably of the few who are disposed to confess the Lord Jesus Christ. As a beginning of good things, they have commenced observing the Lord's day, and to pray in secret, which I had exhorted them to do. The native preacher at Russoolpoor, a new station established about the commencement of this year, lately informed me that five converts have requested baptism. Three of them have been under religious instruction for nearly two years.

DELHI.

Since the decease of the excellent missionary THOMPSON, Delhi, a city of 300,000 inhabitants, has been left destitute of the preaching of the gospel. We have received a very urgent letter from the daughter of the deceased missionary, a few extracts from which we may be permitted to lay before our readers. Will they not enable the Committee speedily to take up the work thus painfully interrupted?

Delhi has now for nigh two and a half years, been left quite desolate; and such as attended my beloved father's ministry scattered as sheep without a shepherd! But how cheering the thought, that,

"The eternal Shepherd still survives,
New comfort to impart;
His eye still guides us, and his voice
Still animates our heart!"

It pleased the great Head of the church to call home to himself his faithful servant, to rest from all his work here below, saying unto him, "Enter thou into the joy of thy Lord." He is gone!—yes, but he is gone to reap, through grace, the rich reward of all his labours while in his Master's service, which he for many years pursued with holy zeal, for the good of immortal souls, and the glory of his Redeemer.

We had all this while looked out in anxious expectation to see the sad vacancy filled up; but in vain, for, alas! no herald of salvation hath yet appeared on this once favoured spot, since it was left desolate; and it is very probable that no labourer will now be sent hither, as I well recollect it was long ago contemplated that Delhi should be omitted as a missionary station; and I cannot describe to you the poignant grief it caused my dear father when the proposition was once made to him some years past.

Allow me, dear and honoured sirs, to claim, for a few moments, your kind attention, whilst I attempt to convey to you, through the present medium, the feeble strains of a voice, which silently yet powerfully, would appeal to you, to favour

with due consideration, the present but painful subject; and say, oh say, if you also do not deem it just and right, as a mark of respect to the memory of this dear departed servant of God to send him a successor; that it seem not as though he was not worthy of one.

It would be some comfort to find that a labourer was sent here to occupy the field for even a few years more, so that he might take under his ministerial care the poor famishing souls, who deeply mourn their recent loss, and supply their spiritual wants.

The zealous labours of nigh forty years are sufficient to plead for kind attention and due regard to a spot where my beloved parent had long toiled with patience and heavenly perseverance, and had the joy from time to time of beholding the fruits of his labours in the conversion of souls.

Converts from various parts of the country come to us, asking for my lamented father, anxious to make a profession of their faith in Christ, to whom he had several years before proclaimed the glad news of salvation, and it is very sad indeed to see them go away disappointed, which would certainly not be the case, if a minister of the gospel were here.

Delhi, which contains some millions of immortal souls, is worse off than the other stations belonging to our society, for they can nearly all boast more or less of missionaries of other denominations, besides the baptist; whereas there never has been another labourer here besides my dear father, with the exception of the chaplain.

In the hope that you are honouring my letter with a perusal at your general meeting I appeal to those assembled now, if there be not even one amongst them whose heart the Holy Spirit hath stirred, and who will stand upon the Lord's side and say, "Send me, I will go to labour in that vineyard!"

We have the satisfaction of saying that this great and important city and centre of influence has its place in the plans of the Committee for the extension of the work of God in India.

WEST INDIES.

TRINIDAD.

PORT OF SPAIN.

The lamented decease of Mr. COWEN has cast upon Mr. LAW the entire charge of the stations in this mission. He has, however, been able to visit

them, and gives us a brief account of the state of the field. The Committee would rejoice to send speedily a brother to fill up the chasm that has been made. Under date of December 11, Mr. LAW says :—

I have just returned from visiting our missionary stations at Savannah Grande. The labour has been almost too much for me, from exposure day after day to the sun and rain as well as from the condition of the roads. Travelling from morning till night in mud, and preaching twice a day is almost too much for the poor body. Still, through the Divine blessing, I am again at home in the possession of comparative health and strength, with a humble assurance that my labour has not been in vain in the Lord.

Prosperity vouchsafed.

At all the stations where there is a church the work of God seems to prosper. There is no church at Savannah Grande, although there is an excellent place of worship. At the Third Company, New Grant, and Montserrat, there are interesting little churches, and every appearance of an abundant harvest. The precious seed which our dear brother Cowen has sown and watered with many tears is springing up and bearing fruit to the praise and

glory of God. Since our brother's death I have visited all his stations twice, and done all I can for each and all. On my first visit I baptized six individuals who had been waiting for some time to receive the sacred ordinance. On my last visit I met with a good many inquirers, all of whom seemed to be under deep religious impressions. Seven of the number having given satisfactory evidence of having a Christian character as well as a Christian faith, were baptized in the name of the Father, the Son, and the Holy Spirit. These are the fruits of brother Cowen's labours. "Blessed are the dead who die in the Lord, they rest from their labours, and their works do follow them."*

We have had two baptisms lately in Port of Spain; the subjects of which were both Christian women. The first was one of Afrie's sable daughters, the other was a Portuguese, a native of Madeira.

The friends in Port of Spain are busily engaged in the erection of a chapel. The cost of this will be considerable. Some aid will be rendered by the Committee; but we shall rejoice to receive assistance from any quarter towards the building of so indispensable an adjunct to our brother's labours.

HOME PROCEEDINGS.

In the last *Herald* intimation was given of a meeting to be held on the 1st of February, to lay before the pastors and deacons of the London baptist churches the plans of the Committee respecting India. A large number of brethren assembled on that occasion. After some portion of the time had been employed in prayer to God for his blessing, the secretaries entered on the especial business of the evening, detailing with much fulness the plans of the Committee, and the reasons by which they were sustained in making this appeal to the churches. After various addresses the following resolutions were passed :—

That as the Committee of the Baptist Missionary Society, after much deliberation and earnest prayer, have determined to sustain and extend their East Indian mission, by an addition of twenty missionaries to the number already occupied in that field of important labour, this meeting, consisting of pastors and deacons, with other friends of the Metropolitan Baptist Churches, hail with the greatest satisfaction this proof of zeal in the cause of Christ, and feel it to be incumbent upon them to use their best efforts to induce the churches and congregations with which they are connected to adopt immediate measures for raising funds adequate to the accomplishment of this object and for the general support and consolidation of the mission in India.

That in the opinion of this meeting an undertaking of so much magnitude and importance as that which has been resolved upon by the Committee of the Baptist Missionary Society in reference to India, ought

to engage the most thoughtful consideration of the churches whose pastors and deacons are now present, and be the subject of their most earnest prayers. It is therefore recommended that the usual service on Monday evening, February 21st, be set apart as a season of importunate supplication at a throne of grace for the Divine blessing.

The meetings for prayer on the 21st, were, we believe, almost universally held and largely attended, throughout the congregations of the metropolis. Supplications were fervently addressed to the throne of grace for the blessing of God on this important effort; and from the kind and very cordial acceptance with which the purpose of the Committee has been received, we already perceive the commencement of the answer we desire to enjoy.

The steps necessary to accomplish the end in view have had the anxious attention of the Committee. These are necessarily twofold; the one relating to the acquisition of the necessary funds, and the other to the selection of the men to send forth on this errand of mercy.

To speak of the last point first. It is obviously one of the most anxious portions of the Committee's duty to find the men best qualified for the mission service. Various qualities, not always the same as those requisite for home service, are necessary to the man who shall go forth as the messenger of Christ to heathen lands. It may be supposed that there are many who would desire to consecrate their lives to God in this work, and would offer themselves were they assured of their fitness, but who may be unwilling to encounter the ordeal of presenting themselves at once to the Committee, exposed to the possibility of rejection. They would like fraternal consultation and advice, and more information than they possess, in order to decide upon their course. It has therefore been thought desirable by the Committee to

nominate a few of their number to whom this special department may be committed, and the following resolution was adopted at their meeting of the 22nd ult.

That the Committee, deeming it desirable that inquiries should be instituted with a view to ascertain where Christian brethren may be found who are willing to consecrate themselves to the missionary work in connection with the proposed enlargement of the Indian mission, a sub-committee be formed consisting of the Rev. Drs. ANGUS, COX, STEANE, and the Revs. W. BROCK and J. RUSSELL, with the officers of the Society, to whom these inquiries be entrusted, and who from time to time shall report to the Committee the names of such brethren as may be willing to engage in this work, and appear in their judgment qualified for it.

Most cheerfully will this sub-committee open a correspondence, or give personal interviews to any brethren whose hearts the Lord has moved to this great work.

On the question of raising funds; this also has had the Committee's anxious attention. The monies required are first for the outfit of the brethren appointed, and then for their permanent support. The one outlay may be met by donations; the other will require a regular and yearly progressive increase in the contributions, collections, and subscriptions of the friends of the Society. It is hoped that throughout the country our ministerial brethren will as speedily as possible take up and act upon the suggestions laid before them in the last *Herald*, seeking for such aid as they may require from the Mission House or from local brethren.

With respect to London, the course presented in the following resolution, has been resolved upon.

That a sub-committee, consisting of the Revs. Dr. HOBY, J. RUSSELL, J. LEECHMAN, W. B. BOWES, MESSRS. ALLEN and PEWTRESS, with the officers of the Society, be appointed to confer with the ministers and officers of the Metropolitan Baptist Churches in order to make the arrangements necessary

for collecting the funds for the augmentation of the Society's mission in India.

It is hoped thereby in the course of a few months to open communication with every congregation in and around the metropolis, to have formed auxiliaries where none yet exist, and to revive such as may have fallen into comparative quietude. The great object to be aimed at is to give to *every* present subscriber the opportunity of increasing his annual subscription, and to add as largely as may be to the list. It will involve a thorough canvass of the whole constituency of the society, and if as successful as we venture to think it will be, the complete execution of the plans for the evangelization of India is ensured.

We are are grateful to be permitted to add that both our Treasurers have most generously and liberally sustained the Committee by their promised gifts. W. B. GURNEY, Esq., has intimated his intention to give this year £250 towards the outfit of the new missionaries, and adds £50 per annum to his regular subscription. S. M. PETO, Esq. and Mrs. PETO propose to give £50 towards the outfit, and £100 per annum for seven years towards the support of *each* missionary engaged and sent out on the plan. It will be seen that by these generous gifts *one third of the entire cost* of the

twenty new missionaries is provided for for seven years. We are quite sure the baptist churches of this country will second these noble offerings to the cause of God, and that before the year shall close we may be able to report that so far as funds are concerned the work is accomplished. Only let us go forward in the spirit of humility, with firm faith in the all-provident care of our Master, and an earnest self-denying love for Him and His glory, and we may see the largest anticipations more than realized. Doth not God often, may we not say always, give exceeding abundantly, even above all that we ask or think?

During the month a large number of missionary meetings have been held throughout Scotland by Messrs. LEECHMAN and TRESTRAIL, aided by Dr. PATERSON, Revs. J. PRICE and J. BLAIR; also at Hammersmith, Spencer Place, London, Lee, Brentford, Hitchin, Thrapstone, Ramsgate, and some others, at which Dr. HOBY, Revs. T. BURDITT, D. KATTERNS, W. WALTERS, G. PEARCE, C. T. KEEN, jun., Mr. UNDERHILL, and others, have been present. It is with gratitude we record that in every instance where the proposed augmentation of our missionary strength in India has been brought forward, it has been most cordially and warmly received.

POSTSCRIPT.

In compliance with the wish of our friends of the Northumberland and Durham Auxiliary, we give the original resolution, on which we gave in our last *Herald* the decision of the Committee.

That in the opinion of this Committee, the suspension of the publication by the Parent Society of the Quarterly Papers, on the issuing of the *Herald* in its present form,

has deprived many of the contributors to the mission of the only information they had of its operations, which circumstance has been complained of, and is calculated to diminish their interest in the Society's welfare; and seeing that the London and other missionary societies circulate gratuitously periodical information amongst their supporters of one penny a week and upwards, this Committee would affectionately but earnestly recommend the resumption, by the Parent Society, of the Quarterly Papers, or similar information, for free circulation amongst the contributors.

NOTICE.

The following papers on the proposed scheme for twenty additional missionaries for India, have been prepared, and may be had in any required quantity on application to the Secretaries.

1. Appeal for twenty more missionaries for India.
2. Notes of missionary operations in Northern India.
3. Suggestions for raising funds to send out and maintain twenty

additional missionaries in India.

4. Statistics of missionary operations in the Bengal and North West Provinces of India.

The first two of these papers are calculated for general and wide distribution, and should be placed in the hands of every subscriber, or individual it may be desirable to interest in our great work.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Saker, A.....	Sept. 28, Oct. 16 and 28, November 6.
AMERICA	HORTON.....	Cramp, J. M.	January 4.
ASIA	AT SEA.....	Trafford, J.	January 2.
	AGRA.....	Makepeace, J.	December 9.
	CALCUTTA	Lewis, C. B.....	December 8.
		Thomas, J. ...	December 8.
	COLOMBO	Allen, J.	December 14.
	CUTWA	Carey, W.....	November 18.
	DINAGEPORE.....	Smylie, H.	November 22.
	SHANGHAE.....	Medhurst, W. H.	No date, received Jan. 22.
BAHAMAS.....	NASSAU	Capern, H.....	Dec. 27, Jan. 5.
FRANCE.....	AUXERRE	Vines, S. & S.	January —.
HAITI	JACMEL	Gould, T.	December 28.
JAMAICA	ANNOTTO BAY	Jones, S.	January 7.
	PASSAGE FORT	Phillippo, J. M....	December 25.
	REFUGE	Fray, E.....	December 10.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1853.

Annual Subscriptions.	£ s. d.	Donations.	£ s. d.	John Street, on account, by M. Martin, Esq. ...	£ s. d.
Allen, J. H., Esq.....	2 2 0	Alexander, J. W., Esq.	5 0 0		50 0 0
Anderson, W., Esq.....	2 2 0	M.....	0 10 0	Regent Street, Lambeth—	
Barnes, R., Esq.	1 1 0			Farran, Major	1 0 0
Barnes, Mr. R. Y.....	2 0 0	Legacy.			
Christian, Mr.	1 1 0	Cooke, Mrs. Hannah,		Staines—	
Gibbs, S. N., Esq.....	2 2 0	late of Cambridge, by		Collection	3 12 6
Higham, Mr.	1 1 0	W. L. Brooke, Esq.		Contributions	3 1 0
Jackson, Hugh, Esq....	1 1 0	(less expenses)	99 9 6		
Moore, Mrs.	2 2 0	Do., for Africa	99 9 6		
Do., for Africa	1 0 0				
Newton, Mrs. S.....	0 10 0	LONDON AND MIDDLESEX		Less expenses	6 13 6
Trotman, Miss	0 10 6	AUXILIARIES.			0 5 0
		Devonport Street—			
		Sunday School	0 1 0		6 8 6

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